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Inventory of the Rio Grande Missions: 1772 San Juan Bautista and San Bernardo

Felix D. Almaraz Jr.

Center for Archaeological Research

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INVENTORY OF THE RIO GRANDE MISSIONS: 1772 SAN JUAN BAUTISTA AND SAN BERNARDO

Translated and Edited
by
Félix D. Almaráz, Jr.



Center for Archaeological Research
The University of Texas at San Antonio
Archaeology and History of the San Juan
Bautista Mission Area, Coahuila and Texas

Report No. 2
1980

Center for Archaeological Research
The University of Texas at San Antonio

78285

Thomas R. Hester, Director

*Archaeology and History of the San Juan
Bautista Mission Area, Coahuila and Texas*

This series of publications presents information gathered from archaeological investigations and historical research at the Spanish mission complex in the area of Guerrero, Coahuila, Mexico. Additional volumes are forthcoming.

- No. 1 (1979) Crossroad of Empire: The Church and State on the Rio Grande Frontier of Coahuila and Texas, 1700-1821. By Felix D. Almaraz, Jr. \$5.00 + .28 tax for Texas residents.
- No. 2 (1980) Inventory of the Rio Grande Missions: 1772; San Juan Bautista and San Bernardo. Translated and edited by Felix D. Almaraz, Jr. \$5.00 + .28 tax for Texas residents.
- No. 3 (1979) Ethnohistoric Notes on Indian Groups Associated with Three Spanish Missions at Guerrero, Coahuila. By T. N. Campbell. \$4.00 + .22 tax for Texas residents.

INVENTORY OF THE RIO GRANDE MISSIONS: 1772

SAN JUAN BAUTISTA

AND

SAN BERNARDO

Translated and Edited

by

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Mission Area, Coahuila and Texas

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PREFACE

This monograph is the second in the series of data-oriented reports resulting from the archaeological and ethnohistorical investigations centered on the Spanish mission complex near the modern town of Guerrero, Coahuila, Mexico. Dr. Félix D. Almaráz of The University of Texas at San Antonio has now prepared two of the volumes in the series, of which this is the second. His translation of the 1772 mission inventories of San Juan Bautista and San Bernardo should be of considerable value to those interested in the Spanish Colonial history of northern Mexico and Texas.

The Gateway Project was supported in large part by the National Endowment for the Humanities (Grant No. RO-21425-75-408). Additional funding was generously provided by the Kathryn Stoner O'Connor Foundation and the Sid Richardson Foundation. Research was carried out in Mexico under terms of a permit from the Instituto de Antropología e Historia. We are grateful for the opportunities and aid provided by all concerned.

R. E. W. Adams
May 1980

ACKNOWLEDGMENTS

Indicative of the commitment to the concept of interdisciplinary study at The University of Texas at San Antonio, the Center for Archaeological Research in 1975 invited me to conduct investigations in regional, national and foreign archives for documentary sources to support a humanistic interpretation of the union of church and state at the Rio Grande in the colonial period. For their helpful assistance in setting priorities for research in Washington, D.C., I am indebted to Dr. George S. Ulibarri of the National Archives; Mrs. Georgette Magassy Dorn of the Library of Congress; and Fr. Antonine S. Tibesar, O.F.M., director, and Fr. José Luis Soto, O.F.M., former librarian, of the Academy of American Franciscan History.

Indispensable to writing a historical account of the Rio Grande outpost of empire were the 1772 inventories of San Juan Bautista and San Bernardo, copies of which Fr. Benedict Leutenegger, O.F.M., of Mission San José y San Miguel de Aguayo in San Antonio, Texas, made available from the microfilm collections in the Old Spanish Missions Historical Research Library. To compare the contents of documents and to facilitate the process of deciphering oftentimes illegible paleography, I obtained copies of the 1772 inventories in the Archivo Franciscano of the Biblioteca Nacional in Mexico City. For securing these essential sources, I gratefully acknowledge the important contributions of my former research associate, Mrs. Gloria V. Cadena, of San Antonio, Texas, and Señor David Castañeda of the National Library in Mexico City. I also acknowledge the assistance of Norma Eulalia Contreras and María Dora Guerra, UTSA graduate students in Borderlands history, who drafted either Spanish typescripts or raw-English translations of the 1772 inventories. Ultimately, my major responsibility became translating, editing and typing the final version of the inventories for publication. As might be expected, a few words defied translation; hence, I left them as they appeared in the document in the hope that future scholars might untangle the knot.

In a very special way I wish to acknowledge the patience and encouragement of my wife, María, who during the extended duration of the project maintained a philosophical disposition for what seemed an endless task. To our friend and gifted artist, José Cisneros of El Paso, Texas, I express sincere gratitude for the illustration he designed for the cover, all made possible through the benevolence of the Bexar County Historical Commission and its chairman, Maj. Gen. William A. Harris, U.S.A. (ret.). Another loyal friend, Dr. Barnabas Diekemper, O.F.M., director of the Catholic Archives at San Antonio, frequently offered sound counsel and cheerful humor. Dr. E. Victor Niemeyer, Branch Public Affairs Officer of the International Communication Agency at the American Consulate General in Monterrey, Nuevo León, Mexico, friend and colleague, furnished copies of rare books, not readily available at local outlets, which placed the 1772 inventories in historical perspective. Likewise, Dr. Paul V. Murray of Mexico City contributed a copy of the invaluable Guía del Archivo Franciscano. Dr. J. Manuel Espinosa of the Department of State in Washington, D.C., offered moral support and constructive criticism, as did Dr. Thomas N. Campbell of The University of Texas at Austin.

INTRODUCTION

The Franciscan missions of the Rio Grande emerged in the twilight years of the 17th century as a result of resourceful expansion by frontiersmen of the church and state into the northeastern arc of the Borderlands of New Spain. In the 18th century, the subsequent growth and development of the missions coincided with the political aims of the state to control the middle Rio Grande as a vital corridor connecting Coahuila and Texas to the interior of the viceroyalty.

In the vanguard of Spanish colonial expansion in North America, Franciscan missionaries of the Apostolic College of Santa Cruz de Querétaro established a chain of religious centers from the semi-arid region of the Rio Grande to the humid timberland of east Texas. As initial steps in the long road to Texas, the friars of Querétaro founded three Rio Grande missions, clustered around an adjacent presidio, which became models of spiritual and temporal progress.

The chronological sequence of the mission foundations began on June 24, 1699, with San Juan Bautista on the banks of the Rio Sabinas. Within six months, the Franciscans transferred operations northward to the Rio Grande, near convenient low-water crossings, and reestablished San Juan Bautista on January 1, 1700. Three months later, in the immediate vicinity, the friars reinforced their apostolic work with a second mission, San Francisco Solano.

Situated on the fringe of the Borderlands without adequate military protection, the Queretaran missions in the early years sustained frequent attacks by native marauders. However, encouraged by assurances from the viceregal government that a permanent garrison would be assigned to the area, the Franciscans in 1702 founded a third mission, San Bernardo. A year later, the military established Presidio San Juan Bautista del Rio Grande del Norte at the hub of the missionary activity. Symbolizing constructive aspects of the union of church and state on the frontier, the presence of soldier-artisans enabled the friars to receive material assistance in their preliminary building program.

During the missions' formative years, the Franciscans developed strong temporal foundations that complemented the socio-religious instruction of the native converts. In 1718, responding to the state's priority to support colonial expansion in Texas, the Franciscans suppressed Mission San Francisco Solano and transferred its records, portable equipment and exemplary converts to the banks of the San Antonio River to create the genesis of a modern urban metropolis. Throughout the succeeding decades of the 18th century, the Queretaran friars at the Rio Grande, with determined renewal in the wake of occasional setbacks, consolidated the spiritual and temporal gains of San Juan Bautista and San Bernardo. Together with the presidio, the progress of the two missions contributed to the relative security of the riverside settlements.

Following the inauguration of the Bourbon reforms in Spanish America that resulted in political and military readjustments in the northern Borderlands, in 1772 the friars of Santa Cruz de Querétaro voluntarily relinquished their administration of the Rio Grande missions to the Franciscans of the ecclesiastical Province of Jalisco (Guadalajara). As prescribed by viceregal guidelines, the formal transfer required the compilation of a comprehensive inventory of the mission properties. Accordingly, the commandant of Presidio San Juan Bautista, representing the state, performed the meticulous task of compiling the inventories, beginning with Mission San Juan Bautista in November 1772 and continuing with San Bernardo in December.

INVENTORY OF
MISSION SAN JUAN BAUTISTA OF THE RIO GRANDE DEL NORTE

Captain Don Vicente Rodríguez,¹ Commander of Presidio San Juan Bautista del Rio Grande:

At the request of the Reverend Apostolic Fathers of the College of Santa Cruz de Querétaro² to Our Most Excellent Lord Viceroy of these Kingdoms petitioning the transfer of the two Missions of San Bernardo and San Juan Bautista to the Reverend Fathers of The Seraphic Observance of the Province of Jalisco of Guadalajara,³ I, upon receipt of his recent letter of July 8 of this year [1772], issued authorization for such transfer and inventory of the spiritual and temporal assets, including a Census of the Indian people in residence at each mission. In the event I am unable to perform this [legal] action, which at present is morally impossible, I have delegated the responsibility to Lieutenant Don Josef Castilla y Terán, in whom I have the utmost confidence, to proceed [to the Rio Grande] in company with the Reverend Fathers of Guadalajara, Fray Josef Ponce, Fray Luis de Lizarrana, and other Religious concerned with the transfer. I have directed them not to waste time in conducting such transfer and inventory, signed by the Religious, leaving at each Mission a certified copy of the transferred property, with a Census of the Indians of both sexes who currently reside in them, assuring that it will be executed with the best harmony, serenity, and tranquility, thus carrying out in this manner the orders in my possession from His Excellency, informing me through reports of the diligences you require in order that I may forward them to His Lordship as I perceive [the duty]. I anticipate the zeal and conduct with which you will discharge your obligation in this assignment with the exactitude that Our Lord has endowed to you.

Monclova, November 22, 1772
Jacobo de Ugarte y Loyola⁴
[Governor of Coahuila]

At Mission San Juan Bautista [within the jurisdiction] of the Presidio Rio Grande del Norte, on November 27, 1772, I, Don Vicente Rodríguez, provisional captain and chief magistrate of this royal presidio, and Don Josef Castilla y Terán of [Presidio] Santiago de la Monclova, arbiters appointed by Colonel Don Jacobo de Ugarte y Loyola, Governor and Commandant General of the Provinces of San Francisco de Coahuila, Nueva Estremadura, and its presidios, conversions, and frontiers, by the grace of His Majesty whom God keep in good health, as directed by the previous order of November 22, in response to an [earlier] order dated July 20 of this year from His Most Excellent Lord and Viceroy, Fray Don Antonio Maria de Bucareli y Ursua,⁵ Governor and Captain General of New Spain, to achieve the goals they describe; in strict compliance with these directives we proceeded to this [Mission] accompanied by the Reverend Father Commissary, Fray Luis de Lizarrana, and other missionaries of the Seraphic Observance, along with the presence

of the Reverend Father Diego Ximénez, president of these [Rio Grande] missions of the Apostolic College of Propaganda Fide [of Querétaro]. I personally informed them of the superior order and commission that mandated our assignment, to which the above-mentioned Reverend Fathers Commissary and President, finding themselves in receipt of the same orders from their Prelates, the Very Reverend Father Provincial of the Province of Jalisco and the Very Reverend Father Guardian of the College of Santa Cruz de Querétaro, for the transfer of these two Missions, currently under the administration of the latter, to the former which is prepared to receive them with all formalities and circumstances required. Accordingly, in compliance with the directives, the Reverend Father President, Fray Diego Ximénez, immediately from this day forward has proceeded with [the inventory] and transfer of Mission San Juan Bautista to the Reverend Father Commissary, Fray Luis de Lizarrana, in the following manner:

CHURCH

The church is 34 *varas*⁶ long and 7-1/2 wide, with corresponding height. It has a Presbytery⁷ and transept; and an elevated garret with four stone arches of the same height as the nave of the church. There are four windows, one on each wall, in the uppermost recess, and two damaged windows in the lower section. The building is roofed with cypress beams, and the floor is of the same lumber, under which are 106 common graves extending approximately to the main entrance.

Main Altar

The main altar, comprising the entire wall, is oil painted and resplendent with the following [religious] images: In the uppermost section is an oval frame of two *varas* in height, with the image of Our Lady of Light, with its gilded frame and carved pediment. There are two gilded frames of one *vara* in size, studded with gleaming mirrors, embedded in the wall. There is a carved statue of John the Baptist, Titular Saint [of the mission], of two *varas* in height, completely ornamented. There is another carved statue of the Immaculate Conception of 3/4 *vara* in height, attired with an imperial crown on its head and a half-moon at its feet, all of silver with other ornaments of pearls and trinkets. Changes in garments will be discussed in the section relating to the items in the Sacristy. A canopy of purple satin covers the throne of the Immaculate Conception and of the titular saint, and on each side are six tapestries of blue and red satin. On the Gospel side⁸ there is a carved statue of our holy father, St. Francis, of more than a *vara* in height, decorated in oil colors and mounted on its painted mantelpiece. On the Epistle side,⁹ of the same construction and decoration, is a statue of St. Anthony of Padua. There is a gilded tabernacle, with carved columns, cornices, and spires, for the repose of the Holy Sacrament, with its door, lock, and key, and in the interior are an altar stone and a curtain of

Toledo satin. Above the tabernacle is a silver cross at the crest and on the door is an image of Our Lady of Bethlehem with its crystal. On both sides of the tabernacle are two tiers covered with *Indianilla*¹⁰ which serve to display the candles on solemn days [of religious obligation]. Above this pediment, on the Gospel side, is a statue of the Child Jesus of 1/2 vara in height, on a gilded pedestal with a silver laurel wreath and sendal of sheer fabric. On the Epistle side is a statue of our holy father, St. Francis, of the same construction on a gilded pedestal. The altar table is made of cypress lumber, with its altar stone and altar linen of *Indianilla* and dust cover of the same fabric. Upon it are cross candlesticks and altar cards on the Epistle side. Its *crencha*¹¹ has a small frontal of plush silk and two pedestals of gilded sculpture for the processional candlesticks. On the Gospel side upon the wall is a niche, with its door, lock and key. Inside is a curtain of Toledo satin and a base upholstered of the same fabric for the box in which are deposited the holy oils. The box, lined in green velvet, has four containers, lock and key, and silver corner bands. In the same depository is another small brass box with its small scales and three silver containers for oil and chrism¹² (which at present is not used). A carved railing of walnut lumber supported with lateral buttresses, with a cypress base, that divides the Presbytery serves as a Communion rail with Rouen cotton tapestries.

Altar of the Holy Crucifix

This altar, on the Gospel side [of the main altar], is oil painted, its wall resplendent with the following images: In the uppermost section is a picture of our holy father, St. Francis, of two varas in height, in a painted frame. In the center is a Holy Crucifix, two varas high, upon an oak cross, with a dossal, canopy, and curtains of Toledo satin. To the right, upon a painted mantelpiece, is a statue of Our Lady of Sorrows, 1-1/3 varas high, dressed in a tunic of black taffeta, a sash of sheer cloth, a veil of *melendra*, pectoral cross of Brittany cloth, heart, dagger, and silver laurel crown. Other garments of this statue are listed below. To the left, also upon a painted mantelpiece, is a statue of St. John the Evangelist, of the same height, with its tunic of Toledo satin and cloak of coarse woolen cloth trimmed with ribbon. In a glass case upon the altar, below the Holy Crucifix is a statue, 1/4 vara high, of Jesus the Nazarene. The altar has its stone, linens, candlesticks, dust cover, altar cards, and an old frontal of red satin. On the Epistle side of this altar, suspended upon the wall is a gilded oval frame, 1-1/2 varas high, with gilded carved pediment, within which is a canvas painting of St. Catherine, Virgin and Martyr.

Altar of Jesus the Nazarene

This altar is on the Epistle side of the amin [altar], oil painted with resplendent images of the following. In the center, upon a

painted stone pedestal in a niche, is a full-length carved statue of Jesus of Nazareth, two *varas* high, with a cross on its shoulders, attired in a sheer purple tunic, decorated with silver flowers and trimmed with silver ribbon, with cuffs of Brittany cloth and the opening lined with fine lace. On the right side is a carved statue [of Jesus Christ], 1/2 *vara* high, with a crown of thorns, attired in a cloak of purple damask. On the Epistle side is another statue of the same height depicting Christ's first fall [the scourging on the road to Calvary], dressed in a white Brittany tunic with narrow lace edging. Below the center pedestal, above the altar, is a Crucifix, 1/2 *vara* high, of orangewood, with a baldachin of red *chalone* decorated with a blue stripe on the edge. The altar table is of stone upon which are an altar stone¹³ and linens; the red frontal is old and of ordinary satin. It has a crucifix, brass candlesticks and decorated altar cards.

Main Body of the Church

Two box-type confessionals constructed of [quality] molding, with half-doors of the same material, all painted.

A pulpit and sounding board of the same material, painted.

Twelve cypress pews, 11 with backrests in the nave of the church, and the other, with carved backrest and bottom flap, in the chapel of the Holy Crucifix.

A font for holy water of fine hewn stone with its matching base; and decorations on the surface.

A music stand, painted.

A choir loft of 4-1/2 *varas* in depth and 7-1/2 *varas* in width, with its walnut railing of well-rounded grills, oil painted to produce the effect of tortoise shell-like wood; four pews with decoratively carved backrests and armrests. Its entrance [is secured] with door, lock and key, and on the opposite side is another entrance leading to the Tower, with a large casement window in the center and half-doors.

Tower

A small tower of 1-1/2 stories in height, approximately 3-1/2 square *varas*, with four openings in the belfry from which are suspended five bells of the following weights:

- First, 10 *arrobas*¹⁴ and 23 pounds.
- Second, 9 *arrobas* and 3 pounds.
- Third, 8 *arrobas* and 14 pounds.
- Fourth, 7 *arrobas* and 22 pounds.
- Fifth, 4 *arrobas* and 11 pounds.

Outside of the tower, above the flat roof, is another bell, weighing three *arrobas* and 24 pounds, which serves to call [the faithful] to prayer. At the porter's office is another bell, weighing nine pounds, to announce [the arrival of visitors]. Added [to the inventory] are eight hand-operated bells for the altars, some weighing one pound and others one-half pound, of which only three are actually used; the rest are stored in the Sacristy.

Baptistry

Inside the main door of the church to the left is the entrance to the Baptistry, with a door, lock and key. In the hollow of the bell tower, outside the main body of the church, the baptistry is roofed and the ceiling is painted, including the crossbeams. On the opposite wall to the entrance is a canvas painting, one *vara* high, depicting the baptism of Jesus Christ.

A cypress table, two *varas* long and one *vara* wide, upon which is a carved ornamented statue of St. Roch with a gold cape.

A copper baptismal font, with copper cover above which is a bronze crucifix about one hand-span long, all of which rest upon a straw mat and a well-cut cypress base. On the wall to the right is a niche with door, lock and key; inside is a box, oil painted, also with lock and key, with two silver containers for the holy oils and chrism. The interior is lined with a curtain of Toledo satin trimmed with ribbon.

A silver shell for the baptismal water.

Cemetery

Outside the main entrance of the church, in front of the door, is the cemetery extending 29 *varas* square, enclosed by a stone wall 2-1/2 *varas* high. There are gates with elevated arches on three sides, and Havana-style pyramids at each corner.

Sacristy¹⁵

This room is next to the Presbytery outside the body of the church, with a doorway to the main altar, with lock and key, and an *In-dianilla* curtain, and another doorway to the living quarters, also with lock and key. A large window is on the west side, with its half-shutters [on the outside] and a corresponding full-length grill of well-rounded dowels on the inside. This room is eight *varas* long and five *varas* wide; its roof is constructed of cypress planks; its doors and crossbeams are painted. Opposite the wall facing the Presbytery is a chest of drawers, 4-1/2 *varas* long and one *vara* wide, the surface of which is covered with leather fastened down with bronze tacks. The chest has four large drawers and six small ones, all tightly secured with their locks and keys. The large drawers are painted. On each side of the same wall are

two niches, with painted doors and bolts, within which are four shelves to store different *alhajas*.¹⁶ On the same wall and all around the Sacristy are the following statues and canvas paintings: In the uppermost section of the wall is a canvas painting of St. Michael the Prince, five hand-spans high, in a gilded frame. Below [it], on the right side, is another canvas without a frame, three hand-spans high, of the Virgin of Sorrows. Correspondingly, on the left side is another canvas of the Glorious Patriarch, St. Joseph. In between these two are a Holy Crucifix in relief, three hand-spans high including the cross, and a baldachin of red satin. At the base of the crucifix is a mirror of $1/2$ vara in a carved gilded frame from which is suspended a reliquary¹⁷ of skillful craftsmanship, decorated with crystal beads of various colors, with a painting on the inside of St. Rafael the Archangel and a few religious [designs] on the periphery. On the right side of the wall is a gilded and painted frame with a canvas painting of Our Lady of Refuge in a short cape, with clamp for handling, with its shade of thin gauze, curtains of blue and red ribbed silk, trimmed with a ribbon. The entire canvas painting measures $1-1/2$ varas high. On the same side above the door is a Holy Crucifix in relief, one vara high including its cross of tamarind wood, with baldachin of striped *melendra*. On the opposite side is a painting depicting a condemned soul, in a frame of cavetto molding with a painted clamp.

Next to the chest of drawers are six writing cabinets arranged in sets of three in ascending order from the largest to the smallest. The three cabinets on the left are lacquered and the other three on the right are oil painted, with different interior drawers, and each with a lock plate and key. The sets of writing cabinets rest upon two tables with well-rounded legs.

An ordinary box, five hand-spans long and three wide, with inlays of different kinds of wood, lock plate and key, for storing white clothing.

Another regular box of cypress wood, larger than five hand-spans long and three wide, with its lock plate and key, for the same purpose. On top of this box is a smaller one, painted, with its lock and key, for storing cylindrical coverings for the crucifixes and processional candlesticks.

Three prester chairs and altar pews of walnut lumber, with well-rounded legs and chiseled artwork; the seat and backrest upholstered in striped plush, studded with gilded bronze tacks, the dustcover of *terlinga*.

Another [prester] chair, more ordinary, of cypress wood, with well-carved backrest, armrests, and bottom flap.

An octagonal-shaped lead washstand, cast and painted with different designs on each surface, with drain pipe and faucet. On the top

surface is a lead figurine depicting the Guardian Angel, about 1/2 hand-span high. Underneath in a cypress box is a copper washtub with a well-rounded bottom. Immediately upon the wall is a painted wooden box with a clamp for the hand towel. Above the washbasin is a sign identifying its use.

On the opposite side is a balustrade attached to the wall, with dowel hooks for hanging the vestments of the acolytes.¹⁸

A small box, undecorated, for storing flowers and other triflings.

An open box for storing candlesticks.

Alhajas of Silver, Clothing, and Other Contents
in Crates and Boxes in Addition to Those in the Sacristy

Four chalices¹⁹ of regular size and workmanship, three with the interior of the cup gold-plated, as are the patens.²⁰ The other one, somewhat larger, is completely gold-plated, inside and outside, and is at the base of the Tabernacle of the Holy Eucharist.

The Tabernacle is square, gold-plated, with four fine crystal ornaments; two ciboriums,²¹ one large and one small, gold plated on the inside; ten small silver spoons for the chalices.

A silver processional crucifix, with its silver helve of three *varas* in length.

Two silver processional candlesticks, slightly shorter.

A silver censer²² with its matching boat.²³

A set of silver cruets²⁴ and hand bell.

A pair of silver cruets.

An oval-shaped silver pyx²⁵ with a silk cord, and a gilded interior arrangement for carrying the Viaticum.

In the cell occupied by the Fathers is a cedar chest with silk cords in which are a silver container with oil for extreme unction and next to it a section lined with blue shag with silk cords containing a manual, crucifix, wax, surplice, and stole.

In one of the [desk] drawers in the Sacristy are 13 silver coins and two bronze rings used as *arras* [in the marriage rite].²⁶

Two square silver keys, one of which actually is used to open the silver metal rim of a crystal container for offerings; the other key is for a container which is broken.

A silver-plated laurel crown for the Christ Jesus which is on the main

altar, besides the one already on the statue.

Added to the inventory of silver items already listed under the headings of Presbytery and Baptistry are another container of holy oils not used at present, and three pouches of different silver- and gold-threaded cloth for the ciboriums.

White Vestments

Twenty-four amices,²⁷ 11 of Brittany with lace in good condition, seven in average condition, and the remainder in poor condition.

Twenty-five albs,²⁸ 15 of Brittany cloth with lace of different widths; some are new and the remainder in average condition.

Thirty-four cinctures of different linings, plain or double, all serviceable.

Seven surplices²⁹ of wide Brittany, three new ones with lace from Lorraine, one of Rouen linen, and the remainder of Brittany cloth, mended.

Fourteen altar cloths, including the ones presently used, of wide Brittany with narrow lace trimming, six of which are new, four average, and the remainder worn out.

Sixty-five small altar cloths, all of Brittany linen, in good condition, most with narrow lace edging.

Two-hundred and three purificators³⁰ of fine linen cambric, 100 of which are in good condition, and the remaining 103 ranging from average to poor.

Twenty-five corporals,³¹ some of fine linen cambric with fine lace trim and the remainder of Brittany linen, all in good condition.

White and Colored Chasubles³²

First, one of gold lamé decorated with imitation galloon with matching chalice veils and burses for the corporals, in new condition as all the rest.

Another of medium weight cloth fabric decorated with Mexican galloon, new and useful.

Another of turquoise Persian flowered silk decorated with Mexican gold galloon, new.

Eight ordinary [chasubles] of damask, wool, ribbed silk fabric, and double taffeta, with plain galloon, most of them in good condition

and the rest average, totalling 11 white vestments.

One of silver cloth fabric with a red background decorated with silver Mexican galloon, new.

Two of medium weight cloth fabric decorated with gold and silver Mexican galloon, new.

Five of Persian silk, *Glodetú*, damask, satin, and double taffeta decorated with varied plain galloon, all serviceable.

Two green chasubles of Persian flowered silk decorated with blue ribbon and silver galloon, new.

Two purple chasubles, one of Persian silk decorated with Mexican galloon and the other with pink galloon.

A black chasuble of *melendra* with silver flowers decorated with silver Mexican galloon, new.

Two chasubles, one of damask and the other of ribbed silk, in average condition.

One chasuble of double taffeta, new, in preliminary stages of sewing.

Total Chasubles: 27

Capes³³

Two reversible capes of black and white damask, one adorned with decorative braid and double silver fringe, new; the other adorned with imitation *tresillo*, in average condition.

One of red satin with silver flowers decorated with needlepoint lace, in average condition.

One of purple Persian silk decorated with silver Mexican galloon, new.

Two black capes, one of *melendra* with silver flowers decorated with silver Mexican galloon, in good condition; the other of damask in average condition.

Total Capes: 6

Antependiums³⁴

First, an antependium of white gold lamé decorated with gold Milanese galloon with matching fringe, new.

One white of Persian flowered silk with silver fringe [decorated with]

gold needlepoint, new.

Seven of Persian silk, wool, and smooth satin decorated with different plain galloon, in average condition.

One of red damask with gold flowers decorated with matching galloon, in good condition.

Four of Persian silk, Chinese silk, damask, and smooth satin decorated with plain and silver galloon, in average condition.

Two of purple Persian silk, one new and the other in average condition.

Two green antependiums, one of Persian silk with silver galloon, new; the other of flowered satin decorated with *trencillo*, average.

Two black antependiums of *melendra* decorated with silver Mexican galloon and fringe; the other of *Inué*, in average condition.

Tabernacle Veils

Nineteen of uniform size in the colors of the antependiums and vestments described above, all serviceable.

Coverings for Processional Crucifixes and Candlesticks

Twelve of the colors matching the [above-listed chasubles] of which two sets of black and white are new; the remainder are in average condition.

Six surplices of *terlinga*, three [Franciscan] habits of blue fabric from Querétaro.

A wardrobe for the acolytes.

Four sashes of Persian silk and satin of different colors.

A square cover of *Indianilla* fabric with its skirt decorated with elegant ribbon for the processional ceremonies of Our Lady, composed of a cypress table with four legs and arm supports and four lanterns at each corner.

Another ordinary processional table of cypress for St. John the Evangelist for the ceremonies of Holy Week.

Another ceremonial table of the Holy Sepulchre used on Good Friday, oil painted, with its quilt, coverlet, and pillowcases.

Two and one-half *varas* of *melendra* and three *varas* of taffeta

to make garments for the Virgin Mary.

Another 2-1/2 *varas* of fabric to transport the deceased to the church.

A carved side altar, painted, with four columns and matching cupola and ladder.

A table, 2-1/2 *varas* long and five hand-spans wide, for the ceremonies of the church.

A very faded red damask tabernacle cover, square, of regular size.

Six carpets, three of colorful craftsmanship, and the other three of plain striped wool, plus two other black carpets, very old.

For distributing the Sacred Viaticum there is a small cape of lightweight fabric, a gold strip border, and a flowered frontal matching the above-mentioned cape.

Six small branches of flowers in gilded pots studded with pieces of mirror, plus different jars, flower pots, and colored clay pottery for the same purpose.

Six lanterns, two of tin and the other four of wood and paper.

Four missals, three in average condition and the other worn out.

Four manuals, two [published in] Rome and the other two in Mexico.

Two other doctrinal manuals in the dialect of the tribes of this region.

Six altar stones of different petrous materials; the three which are presently used are large and the others are standard size.

Twenty-five metal candlesticks, of which six are new and the others in average condition.

Three basins for holy water.

Two iron molds for making hosts and two boxes.

A violin and a guitar for the liturgical music of the church.

A clapper used for Holy Week.

A wrought iron base, painted, for the Paschal Candle.

Vestments for the Statues

Twelve cloaks of all colors for the Immaculate Conception, five of

which are embroidered with gold and silver flowers, the rest of Persian velvet.

Four skirts for Our Lady of Sorrows, three of black satin and ribbed silk, and the other straw-colored.

A blue cloak with silver galloon, used.

A tunic for Jesus the Nazarene, lined in *piquén*, used.

Another tunic of red lustrine with a narrow silver trim.

Different remnants, discarded and trifling, are in a box of spare garments labeled for mending clothes.

Added to the inventory is a cypress platform at the base of the chest of drawers in the Sacristy, covered with a woolen carpet of black and yellow stripes, measuring four *varas* long and three wide.

LIVING QUARTERS IN THE CONVENT

This complex is made up of an interior patio of 38 square *varas* surrounded by 12 rooms or cells, including the kitchen, at ground level. All rooms have doors, lock plates and keys, and windows and window guards, some with two windows, stone walls, and plank ceilings with double terraced roof. Next to the porter's office is the main gate of three arches, with an inner gate and a larger gate with its postern, large knocker, lock plates and keys.

In the center of the complex is the granary with grain bins measuring 29 *varas* long and eight wide, with corresponding height, stone wall with a flat roof of planks and mortar, interior dividers, stone floor, and grain measures of 1/2 *fanega*³⁵ and an *almud*.³⁶

In the same vicinity outside the living quarters is the weaving shop for the Indians' clothing, which is a building 28 *varas* long and seven wide, with three pillars in the center, ten large windows in a wall of stone and mortar, door, lock plate and key. For the work there are the following items:

Three looms, all assembled and equipped.

A warper with 12 yarn guides.

Two bobbins.

A winding frame with foot pedals.

Fifteen spools of ordinary thread.

Two *redinas*.

Seven pairs of combing cards.

Eleven pairs of cards for second combing.

Three smooth wool weavers with combs.

Eleven pairs of combing cards of all types, used.

Three dozen spindles, used.

Five crates of spare parts.

Adjacent to the weaving shop is the blacksmith's forge, with its separate walls of stone, a grill window, and door. It is equipped with the following tools:

- A bellows stand with its iron tubes and copper funnel.
- A medium-sized anvil.
- Three cold chisels.
- A sledge hammer.
- A nail head mold.
- Two hammer heads.
- A hammer.
- Three hammers with cutting edge.
- Two straight pliers.
- Two vises.
- Two drills with drill bits.
- Twelve files of all types.
- A diestock with seven molds.
- A drawplate and two drills.
- An *escreadr* and one perforator.
- Seven awls for hot-tempered metal.
- Three awls for cold-tempered metal.
- A file cutter.
- A bench with a two-beaked anvil.
- Four anvil drills.
- A crowbar.
- Two pairs of pincers.
- A burnishing wheel of three ridges.
- Three burins.
- A scraper with a drill.
- A grappling iron and one crucible.
- A soldering iron.
- A table, box and key.
- A box for tools.
- A leather chest protector.
- A hoof parer and one hammer.

INDIAN PUEBLO

From the front of the Convent, the Indian quarters extend westward for 71 *varas*; they include 31 dwellings with walls of stone and mortar, some with doors, lock plates and keys. The tribal families who reside in them enjoy the benefit of the following:

A shed in the middle of the compound, very spacious, to protect the carts, animals, and a few planks of lumber. On the north end of the Indian quarters is a rock kiln for burning lime.

Outside the building area is a corral with a palisade fence, 42 *varas* square, for the livestock, with a gate of upright stakes and trams.

In back of the mission is a garden enclosed by a fence of timber posts

for vegetables and fruits, about half a *fanega*³⁷ under cultivation and irrigation, including rows of beans and cotton, and orchards. It has an irrigation ditch to convey water here from its headspring 12 to 14 leagues³⁸ away. There is a gate of upright stakes and crossbars, spacious enough for a cart; in the storage shed in the center are 14 plows. In the mission's workshop are the following tools for cultivation:

Farm Equipment

One hundred and four plows.
 Twenty-four hoes.
 Twenty yokes.
 Eighteen pairs of straps for yoking oxen.
 A new cart.
 Three iron shovels.
 Thirty-nine axes.
 Seventeen iron bars.
 Fifteen yoke rings.
 Five carts in average condition.

MISSION RANCH

Approximately six to seven leagues to the southeast is the Mission's ranch. There is a flat-roofed house with stone walls; it has a patio, parlor, a kitchen, and two other rooms, and doors with lock plates and keys. On one side of the house is a corral of timber posts, 25 *varas* wide and 36 long, with bullpen and pigsty. Living on the ranch at present are 16 persons who assist in the work of looking after the major livestock and horses. In turn, each worker receives room and board. The ranch equipment is as follows:

A new cart.
 Three yokes.
 An iron bar.
 A short spear.
 A hoe.
 An ax.
 Three pairs of straps for yoking oxen.
 Two *riatas*.
 A large pot.
 A rifle.
 Two blunderbusses.
 Gunpowder and ammunition.

ALHAJAS, TOOLS, PROVISIONS AND EFFECTS WITHIN THE MISSION

First, seven bedsteads, two of which are for the missionaries, and the rest are in the different rooms.

A protective net of coarse cotton fabric and one shaving towel.

Two colored bedspreads for guests and three white ones.

Four mattresses of *terlinga*.

One mattress of finer quality for the Holy Sepulchre on Good Friday.

Twelve pillows and four pillowcases of Rouen linen.

Six bedsheets of the same material.

Four copper drinking tumblers, serviceable.

Four tables of different dimensions, besides the ones previously itemized.

Four cypress benches with bottom flaps and backrests.

Fourteen cypress chairs.

Five tablecloths and 12 dinner napkins.

Four cases of shelves of the same material [cypress], the large one with three half-doors, lock plates and keys; the other three, without doors, are used as bookcases, with two breviaries of the holy office.

A small box of stationery, with its separate embroidered compartments, lock and key.

Two inkwells, two sandboxes, and two boxes of sealing wafers with erasers and scissors.

ARCHIVE

A large writing desk with five boxes or drawers, which currently is used as the Archive. It has a desk lid, lock plate and key, and contains the following papers and books:

First Legajo³⁹

The Mission's document of foundation, various dispatches from the Superior government in behalf of the Indians; certificates attesting to their loyal conduct in [military] campaigns; testimonials presented to the King Our Lord regarding their services; claims, litigations, and judgments concerning their lands, and other papers totalling 25 documents, some of which are more specifically recorded in other parts of the Inventory.

Second Legajo

This is included in the contents of the first *legajo*.

Third Legajo

These documents pertaining to the Church, compiled with diligent care, are Marriage Records from the year 1716 to 1737, inclusive.

Fourth Legajo

The same Marriage Records continue from the year 1738 to 1750.

Fifth Legajo

Similarly, the Marriage Records continue from the year 1751 to 1760.

Sixth Legajo

Idem, from the year 1761 to 1769.

Seventh Legajo

Idem, from the year 1769 to 1772.

Eighth Legajo

This contains different ecclesiastical decisions by the Episcopal Tribunal regarding various dispensations in marriage cases for all the years of this administration. All of the actual proceedings, as governed by the Holy Church, involving affairs of the Missions regarding tithing, were in compliance with the decisions on this subject by His Excellency the Viceroy and in accord with the [diplomatic] agreement with the Holy Church.⁴⁰

Entry Books

In the Archive are filed the books of entries regarding baptisms, marriages, and burials, for Spaniards as well as for Indians (although separate), which are the following:

Indians

There are five books of baptisms, marriages, and burials. The first was begun in the year 1700 with the baptismal entry for Juan Bautista and continues until the year 1718. It has 46 *fojas*⁴¹ comprising 434 entries, ending with the entry for Pedro Valero.

Actually, in all five books, the entries for Indians are separate from the entries for Spaniards, the totals for whom are as follows:

Baptisms of Indians:	598
Marriages of same:	362
Burials of same:	228

Spaniards

There are five other books of entries, apart from those mentioned above for the Indians, and in them are the following entries:

Baptisms: First Book

The first book of baptisms of Spaniards was begun in the year 1703 with the entry for Juan Domingo; it has 33 handwritten *fojas* with 152 entries of baptisms, the last of which is for Miguel Longoria in the year 1722 in the fifteenth *folio*.⁴²

Burials: First Book

In this same book, commencing with the fifteenth *folio*, are 80 entries of burials, beginning with that of Pedro Párvulo,⁴³ and ending with Pedro Menchaca, covering the same years.

Marriages: First Book

In this same book are 43 entries of marriages of Spaniards, extending from the twenty-fourth *folio* to the thirty-third, beginning with the entry for Nicolás Maldonado and ending with that for Buenaventura Menchaca in the referred years.

Baptisms: Second Book

The second book of baptisms of Spaniards was begun in the year 1732 [sic], commencing with the entry for Juan Antonio; it has 145 handwritten *fojas* with 876 entries, the last of which is for Blas María [in the year] 1771.

Baptisms: Third Book

The third book of baptisms of Spaniards was begun in the year 1771 with the entry for María Gertrudis, and it continues to the present year of 1772 with 52 entries up to the tenth *folio*.

Burials: Fourth Book

The fourth book was begun in the year 1745 with the entry for Antonio Cantun and it continues to the present year of 1772, up to the thirty-ninth *folio*, and contains 334 entries.

Marriages: Fifth Book

The fifth book of marriages of Spaniards was begun in the year 1734 with the entry for Marcos Joseph Hernández; it contains 168 entries up to the thirty-sixth *folio* and continues to the present year, adding these entries of Spaniards to the preceding documentation found in the Books of Indians, totalling the following:

Baptisms of Spaniards:	1,080
Burials of Spaniards:	414
Marriages of Spaniards:	211

Boxes

A book in its slipcase of the accounts of this Mission.

Eight boxes, large and medium, with lock plates and keys, one painted, another leather-covered and old.

Gun Rack

A cypress gun rack for rifles and *escopetas*.⁴⁴

Weapons

Two inexpensive rifles; another without a trigger.

Three *escopetas* in need of repair.

Three blunderbusses, two powder flasks, two pairs of ammunition pouches and a bullet mold.

A quiver of ordinary arrows.

A small French rifle.

A leather pouch with 18 charges [for bullets].

Two [pouches] of gunpowder, six pounds of one-ounce bullets and four pounds of half-ounce bullets.

Two hacking knives and different gun barrels, loose.

Glassware

Two bottle cases, one with 15 bottles and the other with 12, with lock and key. Idem, eight bottles larger than three *azumbres*⁴⁵ and five bottles of 1-1/2 *azumbres*.

Two crystal glasses and a tin funnel.

Two decanters.

Two vials for oil and six *ventosas*.⁴⁶

[Storage Closet]

Thirty-one copper cups, 34 minus 14 deep serving bowls.

Twelve tin pots from Guadalajara.

Eight milk pitchers

Three fine plates.

Ten plain small cups, one fine large earthen jar, and one large narrow-mouth pitcher.

Sixteen dozen small brushes.

Thirty-two sacks, of which 24 are of burlap and four of leather.

Nine large burlap sacks.

Four taper candles and 1/2 dozen candle snuffers.

A shaving pouch with eight razor blades, a mirror, six dozen and five pairs of shearing scissors [for wool].

Two pairs of tailor's scissors.

Three Roman balances, two of which are hundredweight capacity and the other of two hundredweight capacity.

Seven branding irons, three distinct branding marks, one leather strap, one fire poker, and three small branding irons.

Two sieve-hole punchers.

Twenty-four large willow baskets and one small one.

Seven gourd cups and two wooden tubs.

A copper tub and one large basin of metal from China.

Two scales, one small and the other large, in addition to the one listed under the heading of workshop.

Carpentry Shop

First, eight chisels and 16 small chisels.

Three *chinchetes*.

Two box saws.

Two drag saws.

A large hand saw and a smaller one.

Eleven saw blades, loose.

Two pruning hooks.

Four large augers.

Twenty-four small augers.

Four gouges and three small nails.

A chisel for cutting circular objects and three *relices*.

Four carpenter's planes and two jointing planes.

Four molding planes and one grooving plane.

Three rabbet planes.

Two *filderetes*.

Two large smoothing planes and two carpenter's planes.

Six blades, loose, for smoothing planes.

A rabbet plane.

A veneer press.

Ten adzes with short handles.

Three adzes with long handles.

An adze for gouging.

A drawing triangle or set square.

Two carpenter's squares.

A square.

Two metal points.

Nine standard-sized boards and six medium-sized.

An oak workbench.

A container with 18 pounds of nails of all types.

Four additional planks and one board of cypress.

Masonry Shop

First, 14 stonecutter's picks, two cold chisels, and one drill.

Nine trowels, two plumb bobs, one ramrod, and one mason's level.
 A mason's square, two stone chisels, one rule, one batch of lime.
 Eighty-seven *arrobas* of white wool, soiled.
 Fourteen *arrobas* of black wool.
 Sixty *arrobas* and one pound of cotton.
 Five *arrobas* and nine pounds of lead.
 Seven *arrobas* and six pounds of flat metal.
 Five *arrobas* of old copper.
 A crate of old pieces of iron and bronze.
 Twenty-three pounds of steel.
 Two metal pieces of equipment for a saddle.
 Four *cámaras para hacer salva*, and two unserviceable.
 Eight shackles and two fetters.
 An oak pillory with ten holes.
 Ten new saddle trees and four old ones.
 Four more saddle trees which are in the field.
 Twenty-four hoops for spinning wheels.
 Seven hoops with sieves.
 Two kneading troughs.
 A wooden shovel and two sieves.
 Twenty-three candlesticks *de la tierra*.⁴⁷
 Forty *pesos* of tallow candles at the [exchange] rate of 16 to one.
 Thirty-one *fanegas* of salt.
 Four *fanegas* of old beans and 40 strings of chili.
 Nineteen dozen [pairs] of leather shoes.
 Sixteen dozen small brushes.
 Five dozen *piloncillo*⁴⁸ molds.

Three hundred and eight *pesos* of *piloncillo* at the [exchange] rate of 16 to one.

An *arroba* and a half of indigo.

Nine pounds of copal [resin].

Six pounds of verdigris.

Six pounds of ocher.

Seven pounds of carmine and nine pounds of gold velvet.

One hundred and three dozen [spools] of smooth ribbon.

A large needle for sewing sacks.

Four hundred stringing needles.

A thousand darning needles.

Three paper tapes of sewing needles.

Two bolts of Holland linen.

A new unopened bolt [of Holland linen].

A canoe suitable for crossing the Rio Grande during the rainy season.

Kitchen

The following bowls and cooking equipment are currently being used in the kitchen:

First, two copper kettles and a pot.

A copper jug.

Four pots *de la tierra* and one pitcher.

Two large iron ladles.

Five metal plates from China.

Three bowls and three pots for boiling.

A copper skimmer and a skillet.

A bronze pestle.

A knife, a large pointed knife, and one ax.

Two small pots and their *molinillos*.⁴⁹

Table Service

Eight metal plates from China.

Ten metal spoons from China, 29 forks and three knives.

Five copper pots weighing 67, 69, and 71 pounds.

Another copper pot weighing 73 pounds presently containing 42 pounds of melted tallow; three copper saucepans, and three smaller pots.

Five copper pitchers for water.

Two new copper skillets.

Two new iron spoons and one of wood.

Ten new corn grinding *metates* and two old ones.

Five pots *de la tierra* of two-*arroba* capacity and one of 1/2-*arroba* capacity.

Half a ream of writing paper.

A pound of incense.

A half-pound of lavender.

A half-pound of marjoram.

Two ounces of saffron.

Four ounces of cinnamon

An ounce of twisted silk of all colors.

An ounce of silk, untied, of all colors.

Eight and one-half *varas* of silk thread or reata fiber.

Twenty-four and one-half *varas* of closely-knit blue ribbon.

Five ounces of *muñequilla* thread.

An ounce of fine thread.

A paper tape with 16 dozen straight pins.

Two and one-half ounces of gold galloon.

Twenty *varas* of imitation copper galloon.

A *vara* and a half of white and silver ribbed silk fabric.

Six *varas* and three hand-spans of red ribbed silk fabric.

An ounce of silver fringe and needlepoint.

Two *varas* of *Milinaque*.

Eight *varas* of fine narrow lace from Lorraine.

Twenty-eight *varas* of fine narrow lace [from Lorraine].

Thirteen and one-half *varas* of lace of a lesser grade.

A box with single beaters and one syringe.

A half pound of *sanalotodo*⁵⁰ ointment.

A pound and a half of vulnerary powders.

A box with four pounds of *cañafístula*.⁵¹

Two round boxes.

Five *arrobas* of sugar.

A half-pound of cinnamon.

Three *arrobas* of rice.

Two and one-half *arrobas* of quality chocolate.

Two and one-half *arrobas* of ordinary chocolate.

A short-necked ewer of olive oil.

A barrel of wine.

Seventeen boxes of caramel candy.

Three *tercios*⁵² of flour.

Three *tercios* of tobacco.

Twenty-four *arrobas* of soap.

Twelve pounds of alum.⁵³

Four pounds of minium.⁵⁴

Four pounds of vermilion.⁵⁵

Four pounds of ceruse.⁵⁶

Two quarterens of blue cloth and one of *negrillo*.

Two lengths of thick flannel.

Three lengths of narrow Brittany cloth.

One length of Rouen linen.

Two lengths of Spanish ribbon.

Six lengths of Chinese ribbon.

A gross of rosaries.

Four bundles of beads.

Six dozen tombac rings.

Six dozen earrings.

Two dozen garment scissors.

A flat iron to press the vestments of the Church.

Twenty-four hoes.

Three dozen small bowls and one dozen gourd cups.

A *tercio* of corn grinding *metates* and another *tercio* of corn grinder pestles for them.

Nine harness bits [for horses].

Three *mestizo* harness bits.

Twelve new copper kettles, 12 small copper dippers.

Twelve iron shovels, half an *arroba* of steel.

Four dozen large pointed knives; four pounds of wire.

Eight pounds of blue and white agave thread.

A small trunk of *muñequillo* thread.

Four dozen woolen stockings.

Four skeins of *arria* thread; 25 ordinary hats.

Eighteen pairs of leather shoes and 12 pounds of *peznegra*.

A short-necked ewer of fir tree resin.⁵⁷

Four dozen ordinary glasses.

An *arroba* of wax processed in the north.⁵⁸

A Paschal candle, weighing six pounds.

Twenty-seven candles, four to a pound.

Six pairs of cards for carding wool a second time.

Two hand lanterns.

Four blank cash books.

ASSETS OF THE FIELD

This Mission has livestock in the following categories:

Cattle

Brood cows	482
Calves, branded	94
Bulls	38
Tamed oxen	58
	<u>672</u>

Herds of Mares

There are 16 herds for a total of 526 brood mares:

Brood mares	526
Stud horses	16
Colts	104
Yearling mules	52
Altogether, they total:	<u>698</u>

Integrated with the herds are:

Stud jackasses	5
Tamed horses	218
Tamed jennies and jackasses	27
Jennies [presumably untamed]	21
	<u>[271]</u>

[Grand Total: 1,641]

Minor Livestock: Wool-Producing Sheep

Out of 5,325 head of livestock, the following categories are formed:

Brood ewes	4,430
Rams	781
Lambs	114
	<u>5,325</u>

Minor Livestock: Long-Hair Wool-Producing Goats

Female goats for breeding	447
Male goats	181
Kid goats	143
	<u>771</u>

[Grand Total: 6,096]

CENSUS OF CONJUGAL FAMILIES AND TRIBAL GROUPS
WHO ACTUALLY RESIDE IN THIS MISSION

Conjugal Families

<u>Names</u>	<u>Tribal Group</u> ⁵⁹
Miguel	Mescal
Estefanía, his wife	Mescal
María, their adult daughter	Mescal
Juan Chaguan, Governor ⁶⁰	Pastacalo
Rosa, his wife	Yugana
Juan Cortinas, Alcalde of the First Ward	Pacoa
Feliciano, his wife	Pastalaca
Bernardo, Alcalde of the Second Ward, Widower	Pampopa
Francisco de Andrea, Fiscal	Mescal
Polonia, his wife	Sixama
Gertrudis, their young daughter	Sixama
María de los Santos, their other young daughter	Sixama
Juan Pedro	Mescal
Luisa, his wife	Patacal
Joseph Tres	Mescal
Marcelina, his wife	Pampopa
Rosalia, their young daughter	Pampopa
Luis Punteño	Pitta
Antonia, his wife	Pampopa
Diego Aguillón	Cacsaputas
Onofra, his wife	Mescal
Antonio, their young son	Mescal
Estévan	Patacalo
Juana, his wife	Pastal[a]ca
Bernardo, their young son	Pastal[a]co
Joseph Aguilera, squatter	Mestiso ⁶¹
Juana, his wife	Mestisa
Antonio, their young son	Mestiso
Luis Carretero	Mescal
María Guadalupe, his wife	Zifama
Tiburcio	Pacsaca
María de Jesús, his wife	Pampopa
Salvador, their young son	Pampopa
María Regina, their young daughter	Pampopa

Phelis [Félix]	Pacoa
María Antonia, his wife	Coyota
María Josefa, their young daughter	Coyota
Manuel de Andrea	Mescal
Marcela, his wife	Pacoa
Francisco, their son	Pacoa
Jacinto, their son	Pacoa
Joseph Antonio Pollo	Patacalo
María Ygnacia, his wife	Maraquite
Gertrudis, their daughter	[Maraquite]
Jacoba, their daughter	[Maraquite]
Pedro Saldaña	Patalaco
Paula, his wife	Mestisa
Francisca Andrea, their young daughter	Mestisa
Pedro Celestino	Pampopa
Juana, his wife	Mescala
Joseph Miguel Saldaña	Patalaco
Rosa, his wife	Campacuas
Rosalía, their young daughter	[Campacuas]
Juana, their young daughter	[Campacuas]
Joseph Chamorro	Pacoa
Dominga, his wife	Pastalaco
Leandro, their young son	[Pastalaco]
María Gertrudis, their young daughter	[Pastalaco]
Pedro Gómera	Pampopa
Mariana, his wife	Cachsaputa
Marcelino, their young son	[Cachsaputa]
Joseph Antonio Gordo	Pampopa
María Dolores, his wife	Achogtal
Bernarda, their adult daughter	[Achogtal]
Baltasar, their young son	[Achogtal]
María de Jesús, their young daughter	[Achogtal]
Joseph Gusara	Mescal
Ysavel, his wife	Maraquite
Fernando, their young son	[Maraquite]
Antonio, their young son	[Maraquite]
Pedro Chino	Pacoa
[Rosa,] his wife	Pacrata
[Francisco] Payaya	
[Casimira,] his wife	
Santiago, their young son	Caxapa

Lucio	Mescal
Josefa, his wife	Pastalaco
Rosa, their young daughter	[Pastalaco]
Blas, their young son	[Pastalaco]
Joseph Antonio Chavira	Pampopa
Yñes, his wife	Pampopa
Juna Toro	Pacoa
Francisca, his wife	Pampopa
Joseph Miguel Maior	Achoj
Matiana, his wife	Pampopa
Manuel Cojo	Patacaco
Antonio, his wife	Maraquite
Eusevio, their young son	[Maraquite]
Juan Manuel, their young son	[Maraquite]
Manuel Payoso	Pampopa
María Cándida	Campacuas
Mathías, their adult son	[Campacuas]
Bartolomé, their young son	[Campacuas]
Joseph Antonio Delgado	Pampopa
Gertrudis, his wife	Coyota
Vital, their young son	[Coyote]
Pablo	Pampopa
Luisa, his wife	Pampopa
Francisca, their young daughter	[Pampopa]
Christóbal	Maraquite
María Josefa, his wife	Maraquite
Francisco Menor	Pampopa
María de San Juan, his wife	Pampopa

Widowers and Widows With Their Families

Widowers

Andrés	Pampopa
Thoribio	Palacalo
Andrés, his young son	
Tomás	Jalamo
Juana, his adult daughter	
Polonia, his young daughter	
Antonio Sargento	Cacsopotal
Gabriel	Ohayay

Angél	Chaparro
Daniel, his adult son	
Pedro Nolasco	Patacalo
Juan Domingo	Patacalo
Juan Joseph, his widowed son	
Thomás Salinas	Pastalaco
Ygnacio Ronderas	Achoj
Juan Pomuceno	Pacoa
Felis Varaona	Pampopa
Juan de Díos	Pastalaco
Gregorio	Pampopa
Gertrudis, his young daughter	
Diego Sánchez	Pampopa

Widows

María Magdalena	Pastalaco
Andrea	Mescal
Juana	Pujan
Anna	Juisonid
San Juana	Pacoa
Candelaria	Pacstacal
Ana María	Borrada
Cleuterio, her adult son	
Joseph Pedro, her young son	
Joseph Manuel, her young son	
María Trinidad, her young daughter	

Orphaned Men Without Fathers and Mothers

Pedro Domingo, adult	Maraquite
Benito, adult bachelor	Campacuas
Manuel, adult bachelor	Maraquite
Daniel, adult bachelor	Mescal

Miguel, adult bachelor	Mescal
Roque, adult bachelor	Mescal
Casimiro, adult bachelor	Maraquite
Simón, adult bachelor	Pampopa
Nicolás, young boy	Pacstacal

Catechumens⁶² and Their Families

Rosa's mother	Campacuas
Rafael, her young son, baptized	
The crippled Borrada woman	Campacuas
Santiago, her adult son, baptized	
Juan María, her adult son, baptized	
Gertrudis, her young daughter, baptized	
La Capitana ⁶³	Campacuas
María de la Luz, her daughter, baptized	
Cayetano's wife	Campacua
Clara's mother	Campacua
San Juan's mother	Campacua
Payaya's mother-in-law	Campacua

Bachelors

Pedro Domingo, adult	Maraquite
Juan Joseph Bueno, adult	Yujan
Juan Pachana, adult	Pastacalo
Juachín, adult	Pactacal
Juan Antonio, adult	Pactacal
Juan Peres, adult	Pampopa
Felipe, adult	Pastacalo
Martín, adult	Pactalac
Pedro Relox	Ac[h]oj
Diego Coahuila	Pastal

Fugitives

Ramón, adult bachelor	Maraquite
Joseph Antonio Reinosa	Borrado

[Vital Statistics]⁶⁴

Conjugal Families	34
Widowers and Widows	23
Bachelors and Orphans	23
Offspring of Families:	
Adult and Young	48
Catechumens	7
<hr/>	
Total Population in the Mission	169 [sic]
Receiving Communion	127
Participating in Confession	7
Males	96
Females	73

All of the families and others identified in the preceding Census occupy the 30 houses of this Mission. Distributed in the housing units is the domestic equipment given to each family in the form of *metates*, griddles, pots and pans, and other kitchen accessories.

In the month of October, as in other years, blankets were woven for the young and old for their use as wraps in cold weather. Likewise, all of the Indian people have been clothed in garments made from the cloth produced in the Mission workshop. The work clothes that were made for the men include cotton pullovers and breeches, and, respectively, for the women outer skirts of coarse cotton cloth woven in the same workshop, underwear, petticoats, and blouses. In addition, from the textiles produced in the local workshop breeches have been sewn for all the men, flannel jackets for some men, and skirts for the women, to wear on festive occasions.

For its operation until the next harvest, the Mission at present has 80 *fanegas* of old corn, and approximately 40 *fanegas* from the recent harvest, six *fanegas* of old beans and 44 from the new crop.

This year 8-1/2 *fanegas* of corn were planted, and although that crop has not been harvested, it has been managed along practical lines in six *fanegas* [of cultivation].

A Bill of Exchange, dated September 1 of this current year, in the amount of 724 *pesos* and four *reales*, signed by Don Miguel Bartolomé Palomo, *vecino* of the Presidio de Santa Rosa, in favor of this Mission and charged against the account of Don Diego Vallesteros, resident and merchant of Mexico City, was made possible by the provisions of corn and livestock which this Mission supplied to the troops of his command.

This Mission has assets in the amount of 79 *pesos* and seven *reales*, administered by the *Sindico* of the Missions, as a result of the cargo they dispatched for provisions this year of '72.

Likewise, to its credit are 2,790 *pesos* and five *reales*, accounts due from various subjects as reflected in the registration and subtraction of accounts made in the presence of the interested parties in the new account book signed in one or several sections.

All accounts due by the Mission, including salaries of the servants of this Mission, up to the first day of December of this year, have been paid.

In the foregoing manner, described in specific detail, the spiritual and temporal assets of this Mission San Juan Bautista, and the Christian Indians, Neophytes, and Catechumens of both sexes and all ages who reside in it, according to these inventories under the care of the Reverend Father Fray Diego Ximénez, President of these Conversions, have been transferred to the Reverend Father Fray Luis de Lizarrana, Commissary of the [Province] of Jalisco. After receiving and accepting each specie in the manner mentioned above, the Mission's assets are now under his care and administration. Regarding the ever-present meticulousness, vigilance, carefulness, and exactitude to which the Reverend Father President and his Missionaries devoted long hours in discharging their responsibility to education and catechism, as evidenced by the testimony of individuals of this Mission concerning their economic development, we declare to the College of Santa Cruz de Querétaro, in the name of His Majesty, whom God keep [in good health], that it is relieved and exonerated of the spiritual and temporal care of this Mission, and we extend proper gratitude to the Reverend Missionary Fathers. In the meantime, an order [arrived] from the Governor of the Province, which he sent on the first day of this month, directing Lieutenant Joseph Castilla y Terán, who assisted in these duties, to proceed immediately in command of the troops of the Presidios of this Province, and those of San Sabá, comprising 110 soldiers, to join the forces of Lieutenant Colonel Don Hugo O'Connor in the Sierra de las Ánimas, or Bolsón [de Mapimí], where he will find him on assignment for the royal service. I, the captain, will remain here to continue the Inventory of Mission San Bernardo. We verify the foregoing to the Most Excellent Lord Viceroy of these Kingdoms by signing this document with the Reverend Fathers at this Mission of San Juan Bautista del Río Grande del Norte.

December 5, 1772

/s/ Fr. Luis de Lizarrana, Commissary
 /s/ Vicente Rodriguez
 /s/ Fr. Diego Ximénez, President
 /s/ Joseph de Castilla y Terán

TESTIMONY OF THE FORMAL TRANSFER OF
MISSION SAN BERNARDO OF THE RIO GRANDE DEL NORTE
TO THE
REVEREND FATHERS OF THE SACRED PROVINCE OF JALISCO,
YEAR OF 1772

I, Don Vicente Rodríguez, provisional captain of this Presidio of San Juan Bautista del Río Grande del Norte, and commissary in behalf of Our Lord the Governor of this Province [of Coahuila], Don Jacobo de Ugarte y Loyola, for the purpose and transfer of these Missions of San Juan Bautista and San Bernardo, as a result of the superior order of His Excellency the Viceroy of New Spain, which accordingly is referred to at length in this decree that preceded the transfer of Mission San Juan [Bautista], proceeding to this [inventory] of San Bernardo with the Reverend Fathers Commissary and President, commissioned by their respective Prelates for the transfer and acceptance of said Missions and beginning with the Church, [affirm that] the following was found:

CHURCH

First and foremost, an old Church [measuring] 27 *varas* long and 4-1/2 *varas* wide, [constructed] of adobe and stone and mud of recent duration, with its Baptistry and Sacristy, with its good doors, and the entire [structure] plastered. This Church has three altars, a good pulpit made of lumber, two enclosed confessionals and another of only chair, railing, and platform; three benches and four stools. Two steps divide the Presbytery in which is a [carved] grating of the communion rail and two pedestals for the processional candlesticks.

Main Altar

The main altar consists of three baldachins decorated with beautiful satin with their [background] curtains. Under the principal baldachin, which is in the center, there is a well-carved statue of San Bernardo, 1-1/2 *varas* in height, with its gilded pedestal. It has green woolen curtains adorned with fine silver needlepoint. The statue rests upon a large mantelpiece of wood, covered in dyed *cotense*, and three painted octagonal steps. Of the statues under the principal baldachin there is the Child Jesus of Naples, three hand-spans high, attired in a red damask tunic, Brittany shirt, sandals of ribbed silk, crown of silk flowers; and in one hand a crystal cross and in the other a basket of ribbed, stuff-worked silk, filled with satin fruit; it has a belt of various precious stones. To the right upon a lower step is a carved statue of Our Lady of Sorrows, about three hand-spans high, with its gilded background. It has a crown with rays and silver dagger [piercing the heart]. On the other side there is a gilded carved statue of St. Joseph with the Christ Child, of the same dimension, upon a gilded pedestal. It has a wooden, gilded staff and crown. On the last [octagonal] step over the altar there is a new inlaid, gold-plated tabernacle, with its door and key, [and] pendent of sheer cloth ribbon. The altar is

[constructed] of boards of lumber and has its platform and table in the center. To one side is a small bell to ring for the *Sanctus*.⁶⁶ In one corner of the altar is a small stone font with its cover for storing sacred water.

Under the second baldachin, on the Gospel side [of the altar], is a crucifix about one *vara* in height, upon a wooden pedestal, well constructed and painted. It has a sendal of gold [silk or linen fabric] and another of lace. On its sides are the statues of Our Lady of Sorrows in a multi-layered dress adorned with fine gold galloon, and its crown of gilded tin, and of St. John with tunic of coarse woollen cloth and cloak of purple taffeta, and its crown also of gilded tin. Hanging from the baldachin are purple satin curtains.

On the other side, under the third baldachin, is a canvas painting of Our Lady of Refuge about 1-1/4 *varas* in height, encased in a gilded frame. To its sides are the carved statues of St. Anthony, 1-1/4 *varas*, upon a gilded pedestal, with the Christ Child; and of St. Lawrence, about three hand-spans, upon a semi-gilded and painted pedestal. Hanging from this baldachin are yellow satin curtains.

On the walls of the Presbytery are four old canvas paintings of various Saints, and on the door are cotton curtains. Also in the Presbytery are a prester chair upholstered in shag and a small table with its cotton cover upon which is an assembled statue of Our Lady of Sorrows, dressed in yellow satin, decorated with fine silver galloon, Brittany blouse [adorned] with ribbon of cloth fabric, silver dagger and crown, upon gilded and painted biers, that is used for [reciting] the rosary.

Altar of the Virgin

In the body of the Church, upon the altar on the Gospel side, is a carved semi-gilded statue of the Immaculate Conception, 1-1/2 *varas* in height, with silver palm and crown, golden earrings, several strands of fine and large pearls, a gold *zurcillo*, silver pectoral,⁶⁷ two reliquaries, and several strands of coral. The statue is upon a gilded pedestal, and to its sides are two mirrors in gilded frames; it has [background] curtains of yellow satin and on the wall are four canvas paintings of various Saints.

Altar of Our Father, St. Francis

On the opposite side is another altar in which is the carved statue of our holy father, St. Francis, about a *vara* in height, with a crucifix in the hand, upon a gilded pedestal. On this altar are curtains of blue and white Persian silk, and four canvas paintings of various Saints.

Upon the three altars are consecrated stones, crosses, tablecloths, prayer cards, antependiums, small bells, and all that is required for the Holy Sacrifice of the Mass. On the pulpit is a baldachin

with a crucifix. In the body of the Church are two canvas paintings of St. Ann and St. Barbara, and over one confessional is a metal engraving with gilded frame. At the entrance of the Church are two holy water fonts, one of stone and the other of copper. As adornment for the altars are several small branches with their painted and silver-stained flower pots, plus 12 copper-plated vases for flowers. In front of the Church is a cemetery enclosed by a wall of stone and mud, and in the center is a large cross upon a rock base.

Baptistry

The Baptistry is a small room below the tower, with a window, carved wooden grating, and a door with a security lock. In the center is a stone table upon which is the baptismal font which is of copper, with its cover also of copper, and dustcover of blue satin. To one side is a hand-carved cross and on the wall is a canvas painting of [St. John] the Baptist baptizing Christ. On the other side is a cupboard inlaid into the wall, with its door and key, that contains a box decorated with designs for the silver containers [for holy oils] and cotton [swabs]. It also contains three linen cloths, cowls, and a silver shell and another of metal [for pouring the baptismal water]. On the floor in a corner is a stone font with a depressed cover with holy water.

Tower

The tower is [constructed] of stone and mud, with its foundation and shaftcase of recent duration. In [the belfry] are six good bells, [ranging in weight] from eight to ten *arrobas*.

Sacristy

The Sacristy is a room of six *varas* [in area], with door and window with grating. It is plastered and has two tables, one with five drawers for ornaments, above which on the wall there is an oval canvas painting with gilded frame, of two *varas* in height, of Our Lady of Light, and one drawer with a Christ Child for the Nativity, and a large [drawer] for beeswax, and a small metal crucifix mounted on a well-carved wooden base. To one side, on a shelf, is the head of the statue of Our Seraphic Father [St. Francis of Assisi] that the Barbarians destroyed at San Sabá.⁶⁸ The other table has six drawers and a smaller one for wax. Above it is a large painted mantel with arch and ribbed silk curtain and backing of *Indianilla* in which is a carved statue, 1-1/4 *varas* in height, of San Bernardo upon its base; another statue of the Assumption⁶⁹ with silver crown, and another of St. Nicholas.

In the Sacristy is a wardrobe with doors and key in which are stored the following *piezas*:

Sacred Vessels

First, five chalices with their patens and [covers] and silver spoons,

plus three extra spoons.

A medium-sized ciborium with cover of linen and sheer cloth, and a smaller one with its silver patens.

A *voral* with its carrying case and silver ribbon.

A silver gilded monstrance.

Four small vials for the Holy Oils with their silver [cases], not counting three in the Baptistry.

Four sets of cruets with their silver trays.

An incensory with its boat and silver spoon.

A covering for the crucifix and silver processional candlesticks.

Special Vessels

Two small crystal containers with silver screw-on caps for [sacramental] wine and water.

Two small glass containers and two large metal containers and a wooden ostiary.

A small box with its key with 13 *reales*, three large silver rings with stones, one silver chain, two rosaries of beads, and two silk tapestries for weddings.

A new pallium⁷⁰ of blue and white Persian flowered silk, lined in ribbed silk fabric, trimmed with galloon and silk fringe; and another [pallium] of silk, lined in coarse cotton, used, with its [carrying case].

A cushion of blue embroidered velvet, new.

A tapestry of *melendra*, decorated with yellow ribbon, new.

Two new cotton rugs, not counting four old ones that are currently being used.

Two lengths of cotton cloth, trimmed with red ribbon, for hanging in the Presbytery.

Two large veils for covering the altars during Passion Week.⁷¹

Five missals, one unused, another slightly used, and the others [moderately used].

Five ritual books, two unused, another used, [printed in] Rome, and two [printed in] Mexico, used.

A manual of [Christian] Doctrine in the dialect of these Indians [of the Río Grande].

One hundred and twenty-three purificators of all kinds, many of them in threadbare condition.

Fifty-five altar covers of all kinds, in good condition.

Thirty-three silk cinctures of all kinds, not counting several of cotton cord.

Ten extra double-lined corporals.

Thirty burses with their double-lined corporals of all kinds.

Five extra altar stones, two consecrated and the other three unconsecrated.

Seven extra stoles⁷² of various colors for the capes.

Twelve extra palls⁷³ for the corporals and four more for the chalices and two silk kerchiefs to cover them.

Two sets of tin-plated cruets with their trays.

Other Special Vessels

Two bronze incensories with their boats and spoons.

Two holy water containers and one copper sprinkler.

A copper cross, with two vessels for blessed salt.

Six tin lanterns used when administering the Viaticum.⁷⁴

A copper kettle and a tub for the washstand.

Lathe-carved wooden candlesticks with a covering for the bronze crucifix.

A child's coffin, upholstered with ribbed silk padding with its pillow and quilt of various satins and a crown of sheer lace ribbon.

A clapper used during Holy Week.⁷⁵

Thirty-one bronze candlesticks of various sizes, including the ones on the altars.

Twenty-five lathe-carved candlesticks and 79 [candlesticks] of clay, for use by the Indians on All Souls' Day.⁷⁶

A chorister's lectern, a table and a box for the towels of the washstand.

Five capes of dyed cotton and five surplices of *terlinga* for the altar boys.

Three narrow lengths of various satins for decorating the [octagonal] steps of the altar.

A small box with two lengths of linen, a mold and some scissors for cutting the [Communion] hosts.

An iron mold for making [Communion] hosts.

An iron hammer.

Two wooden shelves and two platforms in front of the boxes.

White Chasubles

First, a lustrine chasuble with gold flower design, trimmed with fine gold galloon, new, with antependium, maniple,⁷⁷ stole, chalice cover and matching burse for corporals.

Another [chasuble] of Persian flowered silk [with] red background and decorated with fine silver galloon and adorned with gold in the center, almost new, with antependium and other accessories.

Another of Persian silk, blue background, decorated with lace ribbon, almost new, with antependium and other accessories.

Another of damask decorated with fine silver needlepoint, almost new, with antependium and other accessories.

Two others of satin, trimmed with yellow silk galloon, new, with antependiums and other accessories.

Another of ribbed silk, decorated with double striped edging and trimmed with yellow silk galloon, new, with its accessories but without an antependium.

Another of satin, trimmed with artificial gold galloon, worn-out, with antependium and other accessories.

Another of satin, trimmed with embroidered ribbon, worn-out, with antependium and other accessories.

Another of damask, trimmed with needlepoint, with its accessories, semi-used, with a much older antependium.

Another of beautiful Chinese satin, with its accessories, worn-out, without antependium.

Three new antependiums of ornamental Chinese [satin], trimmed with brilliant ribbon and silk fringe.

Red Chasubles

A chasuble of single panel with flowers of gold and silk, trimmed with fine gold galloon, new, with antependium and other accessories.

Another of flowered satin, trimmed with fine silver galloon, new, with antependium and other accessories.

Another of damask from Toledo, trimmed with silk galloon, in good condition, with antependium and accessories.

Another of striped ribbed silk, trimmed with fine silver galloon, almost new, with antependium and accessories.

Another of smooth ribbed silk, trimmed with yellow silk galloon, new, with its accessories but without an antependium.

Another of satin, trimmed with ribbon, in good condition, with antependium and accessories.

Purple Chasubles

A new chasuble of Persian flowered silk, trimmed with lace ribbon, with antependium and accessories.

Another of satin, almost new, trimmed with lace ribbon, with antependium and accessories.

Another of satin, in good condition, trimmed with embroidered ribbon, with antependium and accessories.

Another of embroidered satin, worn-out, trimmed with artificial gold galloon, without antependium, with its accessories.

Green Chasubles

A chasuble of flowered satin, trimmed with fine silver needlepoint, in good condition, with antependium and accessories.

Another of Chinese satin, trimmed with smooth white ribbon, new, with antependium and accessories.

Another of satin [with] blue background, trimmed with red ribbon, old, with antependium and accessories.

Black Chasubles

Two lustrine chasubles, almost new, trimmed with white silk galloon, with its accessories [but] without antependium.

Another of Chinese damask, used, trimmed with yellow silk galloon, with antependium and accessories.

Another of *melendra*, trimmed with smooth yellow ribbon, used, with antependium and accessories.

Another of velvet, used, trimmed with yellow silk *revecillo*, with antependium and accessories.

White Capes

A cape of blue Persian silk and satin, almost new, trimmed with artificial gold galloon.

Another of damask, worn-out, trimmed with red ribbon.

Red Cape

One of red and white satin, almost new, trimmed with fine silver galloon.

Purple Cape

One of satin, almost new, trimmed with light orange [and] fine silver [galloon].

Green Cape

One of green and blue satin, almost new, trimmed with fine gold and silver galloon.

Black Capes

One of lustrine, new, trimmed with white silk galloon, with silver clasps.

Another of *melendra*, almost new, trimmed with fine silver needlepoint.

Another of damask, worn-out, trimmed with fine silver galloon.

Various Special Vestments

A mozetta⁷⁸ of yellow satin, new, trimmed with fine silver needlepoint, with its small antependium for distributing the Viaticum.

A silk alb, used.

A small curtain, two hand-spans long, of striped ribbed silk, in good condition.

A new black velvet dress, trimmed with fine gold needlepoint, for [the statue of] Our Lady of Sorrows.

Another of red ribbed silk, new, trimmed with fine silver needlepoint.

Another new [dress] of purple lustrine, trimmed with fine silver galloon and fringe.

Two Brittany blouses with spangles⁷⁹ and eight humeral veils of sheer ribbon lace, all for Our Lady.

Altar Linen

An altar cloth of gold lamé, trimmed with fine silver galloon.

Another of single-panel fabric, trimmed with embroidered ribbon and gold fringe.

Twenty-nine [altar cloths] of various satins and colors, in good condition.

Protective Dust Covers

A set of cylindrical dust covers for the cross and processional candlesticks, of yellow satin trimmed with red ribbon, in good condition.

Another only for the cross, old, trimmed with artificial gold galloon and fringe.

Another set of black satin, trimmed with artificial gold galloon and fringe, very threadbare.

White Vestments

Amices

Twenty-nine amices of all kinds with lace ribbon and ordinary ribbon, well cared for.

Albs

Four new classical albs, with good lace decorations, and another [alb], almost new.

Three classical *campechanas*,⁸⁰ used.

Sixteen ordinary [albs], well cared for.

Altar Cloths

Twenty-five altar cloths of all kinds.

Surplices

Seven used surplices.

Five lengths of linen for the communion rail, used.

Six linen tablecloths for the washstand.

BOOKS OF ADMINISTRATION

This Mission has five books in which are recorded the entries of administration.

First Book

Baptismal Entries of this
Mission of San Bernardo Since its Foundation

It contains 721 baptismal [entries], the first of which occurred on September 15, 1703, of Juan de Dios, an adult of the Pachal [tribal] nation of Socorro; and the last [entry] of Alejandro, a child of the Pacuache, on the final day of September, 1735.

In the same Book are 401 burial entries for the same period, the first of which was of Gertrudis, an adult of the Ochan nation, on December 25, 1705; and the last [entry] of Patricio, an adult of the Pacuache nation, on March 16, 1736. The Missionary acknowledges that a fire destroyed a notebook of entries and other documents.

Second Book

Book of Baptisms of this Mission of San Bernardo

It contains 1,828 baptismal entries, including those listed in the First Book, beginning with [the name] of Ysidro, a child, son of *padres gentiles*⁸¹ of the Pacuache nation, on September 24, 1735, and ending with Ygnacio, a Paezchal boy [sic], on November 15, 1772. At the end of this Book is a list of 290 confirmations.⁸²

Third Book

Marriage Register of this Mission of San Bernardo
of the Río Grande del Norte since its Foundation

It contains 453 entries, the first of which is of Antonio Rodríguez

of the Ocan nation, with Luisa de Santa María of the Patacal nation, on September 17, 1703; and the last [entry] is of Luis, [of the] Pacuache [nation], with Josefa of the Canoa nation, on October 19, 1772.

Fourth Book

Burial Register of this Mission of San Bernardo

It begins with [the entry] of Valentín of the Mirricu nation, an adult of 120 years of age [sic], on March 18, 1736; and ends with [the entry] of Ygnacio, a Pacuache child, on November 24, 1772. This Book contains 1,417 entries, including those of the other Book.

Fifth Book

Baptismal Register of the Mission of San Lorenzo de la Santa Cruz⁸³

It contains 114 baptismal entries, including a few of Spaniards. The first [entry] is of Pablo, a child of the Lipan [Apache] nation, on January 22, 1762, and the last [entry] is of Joseph de la Trinidad, on September 3, 1768.

Also in this Book are 28 entries of Indian burials, with a few [entries] of Spaniards, the first of which is of Juan, of the Chapamoc nation, on August 3, 1762, and the last [entry] of Juana Manuela, child and legitimate daughter of Manuel Sánchez, a soldier of [Presidio] San Sabá on March 17, 1768. In this said Book are also five entries of marriages of soldiers of the same Presidio. The first [entry was recorded] on May 18, 1766, of Francisco Xavier Pérez with Juana Rosa de Aguilar; and the last [entry was recorded] on December 28, 1777, of Feliciano Treviño with María Cándida Martínez.

Following the entries of the Mission of San Lorenzo, there are a few [entries] of the Mission of Nuestra Señora de la Candelaria,⁸⁴ included in the same Book.

ASSETS OF THE MISSION

There is a *legajo* with the following documents: First, the testimony of the [Mission's] foundation, of the land grant, [and] its confirmation and boundary surveys. Another [document] of the purchase of two *sitios* of land.⁸⁵ Another [document] is of the Mission's brand and mark [for livestock].

Ranch

At a distance of one league from the Mission is a house of stone and mud with three rooms, with a good roof, door and windows, for the

vaqueros. There is a large corral for major livestock and a kiln for lime.

Farm

There is a farm of 12 *fanegas* of corn under cultivation, [with a separate section] fenced off for beans, cotton, watermelons, squash and corn, which in the current year is ready for harvesting. It is estimated the harvest will yield, at the very least, about 800 *fanegas*, of which 225 will be sufficient provisions for the *Pueblo* [congregation]. Another 225 *fanegas*, stored in the granary, will be utilized beginning this date. There is an *acequia* extending more than 15 leagues, with its good dam. Another *acequia* [is located] about a quarter-league from the Mission.

Indian Pueblo

A fair-sized pueblo is developing; 40 houses of stone and mud are already constructed, with their doors, windows, roofs and kitchen gardens. [These structures] form two streets, closing off the square on one side of the Church under construction of cut stone and mortar. Already finished is the Sacristy, with a well-built arched chamber, and the Baptistry with its dome. Half of the nave⁸⁶ is completed up to the cornices⁸⁷ and is ready for the arch; in some places the other half lacks three *varas* and in others four *varas* of construction to reach the cornice. On the opposite side [of the square] are the houses that have been built.

There are three kilns, one for lime, another for brick and another for large earthenware.

There are two large corrals, one of stone wall and the other of timber. There is a good orchard, with palisade fence, with a tree-lined walkway of many pecan trees and some other fruit trees.

Livestock

Cattle

This Mission has 1,204 head of cattle, from calves on up to steers, not counting some *atajos*⁸⁸ that were seen but could not be rounded up.

Sheep and Goats

There are 6,932 head of sheep (including 550 lambs). Of the long-haired goats there are 900 head, including 200 kid-goats.

Mares

There are 835 mares, branded; the brood mares with their stallion jackasses,⁸⁹ and nine trainer donkeys.

Horses

There are 212 horses, including 44 colts.

Mules

There are 101 mules, young and old, including 24 tamed ones.

Oxen

Eighty yoke of oxen.

Donkeys

There are 39 jennies and jackasses.

Workshops

Near the convent,⁹⁰ this Mission has seven workshops, constructed of stone and mud, with their doors and security locks.

In the first [workshop] there are 27 plows and another [27] plow-shares with yoke harness and leather strap.

In the second there are 225 *fanegas* of corn.

In the third there are 211 *arrobas* of wool, 14 sets of old pulleys and eight in good condition.

The fourth [workshop] is used as a kitchen in which there are two *metates*, two iron griddles and two kettles.

The fifth [workshop] is the granary with a storage capacity of 3,000 *fanegas* of corn on the cob.

The sixth is the carpentry shop in which there are 114 cypress planks to construct other benches for the new church; 152 ordinary and 43 small boards of lumber; 203 beams, 19 crossbeams, five doors with door frames [and] nine windows with grates and frames. [In addition there are:]

A *cerchon*.

Eight carts, four of which are new, and poles for a new one.

A lathe wheel and strips of wood for cutting, shaping and treating.

Two cartloads of board lengths for roofs.

In the seventh [workshop], which serves as a textile shop, there are four looms with equipment for two racks of coarse wool, four of blankets and five of muslin. [In addition there are:]

Nineteen spinning wheels.

Nine shuttles.

Sixty-eight *siguenelas*.

Four windlasses.

One-hundred and twenty-four spindles.

Ten new cards [for combing wool], not counting 14 which are being used.

Two Roman balances with their movable weights.

Three accurate scale pointers with their large balances and two smaller ones with their frames.

CONVENT

The living quarters of the priests consist of ten rooms which open out onto two patios. The first [room] is the kitchen in which are two kettles, one grill, one *vadel*, one metal mortar, one grinding stone, three copper kettles and three skillets.

In the second [room] are 60 *fanegas* of salt, 100 strands of chili, several small dishes and 18 grinding stones.

The third room serves as the potter's workshop in which there are a potter's wheel, some tools for the oven and wooden molds.

In the fourth [room] are a table and a box with its security lock and 125 *arrobas* of raw cotton and a few pounds of yarn.

In the fifth [room] there are a cot, a bed with its mattress, one *carga*⁹¹ of flour and three chairs.

The sixth room, which serves as living quarters, has a bed with its mattress, one bookcase, one table, three chairs and one earthen jar. In the same room are two *fanegas* of beans, one box of grease and another [box] of small dishes.

In the seventh [room] are one cot, the poles of a sugar mill and a cart.

In the eighth [room] are five large kettles and one bronze stone-cutter, and several old dishes.

Principal Workshop

The ninth [room] is the principal workshop in which are [the following:]

One hundred and eight pairs of shearing scissors for wool.

Four large tailor's scissors.

Thirty dozen leather shoes.

Three-hundred and eighty-three cones of *piloncillo guasteco*, at a rate [of exchange] of 16 to one *peso*.

A *tercio* and a half of sugar.

Four boxes of soap minus a few bars.

Five *tercios* of tobacco and another [*tercio*] already opened.

Three new iron griddles and other old ones.

Eleven adzes.

One hoof parer.

Two hacking tools [scythes].

Three lances.

Three slabs of lead.

A bullet mold.

A halberd.

Seven branding irons for the livestock.

A pruning knife.

Two *arrobas* of tin.

Four new leather harness gears and five of sackcloth.

Two sets of iron stirrups.

Forty small boiling cauldrons from Puebla; 17 larger ones.

Fourteen bowls, 26 small cups, 19 plates and one earthen jar.

One *tompate* of *covalongas*⁹² and two *arrobas* of *yervas*⁹³ from Puebla.

Eight new leather bags and another eight of sackcloth.

Three large door knockers.

Eight copper skillets.

Three iron spoons and skimmers.

Forty-seven copper dippers.

Four large butter dishes.

A saddle trapping and seven new, treated pieces of leather.

Field Equipment

In the same room are [the following items:]

One hundred and three plowshares, many of them worn-out.

Forty-three standard hoes and six new ones of medium size, ten shorter ones and 15 [without handles].

Masonry Shop

Forty picks [for working stone], minus various unserviceable ones.

Twenty-eight stone chisels.

Sixteen smoothing trowels.

Four plumb bobs.

One measuring stick.

Seven mason's squares, four of which are of iron.

Two poles of *hicaco* wood.⁹⁴

Two winches and two pulleys, one of iron.

Twenty-seven rods of all sizes.

Fifteen wedges.

Six mallets.

Two ramrods.

Three sieves.

Six stonecutter's hammers [picks] and one trowel for removing stones.

Carpentry Shop

In said workshop are the tools of carpentry:

Seven adzes.

Thirty-four augers of all sizes.

Five carpenter's squares

Twenty chisels of all sizes, with four *carretes*.

Seven various chisels for cutting circular objects.

Five crowbars.

Four lathes.

Twenty-three framing-saws of all sizes, minus several broken ones.

Three jack-planes [for smoothing wood already planed].

Two jointing-planes and another without blade.

Three compasses of various sizes.

Three pairs of pliers.

Four hammers.

Three carpenter's planes.

Two molding strips.

Three *filderetes*.

A *talón*.⁹⁵

A gouge.

Two drawing triangles [set squares].

An auger with four drill-bits.

Two grooving planes.

A carpenter's square.

Two wedges for splitting planks.

Two wood files and two [half-files].

Seventy-two axes.

Eight axle-boxes for carts.

Thirteen *sevicas*.

Twenty hinges [for doors and windows].

Eighteen locks and metal plates with their keys and nails, and another large lock and plate for the Church.

Two *ceraglos* with their keys.

Four dozen nails *de papalote*.⁹⁶

Two thousand, eight hundred [nails] of various sizes and one small box of tacks of all sizes.

Seventy hinges for doors and windows.

In the said workshop are [the following:]

Six *arrobas* of steel and five of iron.

Eight copper pots, four copper wash basins, eight copper basinets and four syringes.

Thirty-five *fanegas* of new beans.⁹⁷

Two *arrobas* of rice and two of chickpeas, and an earthen jug of oil.

Two grills, one chair of woven fabric, seven pairs of bits and bridles, 27 sets of saddle chains and 29 loose pieces of equipment.

Six pounds of *grana*.⁹⁸

A small box of alum.

Two *arrobas* and six pounds of blue indigo.

Fifty packages of candles.

A crate of old tools.

Main Cell

The main cell [of the convent] is spacious and has a bedroom and a

pantry on the other side in which are 12 [storage] boxes.

In the first [box] are two *cargas* of 8-1/2 *arrobas* of *polvora fina*.

In another are four *arrobas* of chocolate of good quality, and in another is the *pinole*⁹⁹ for the Indians' breakfast.

In the fourth is [stored] *piloncillo* for everyday use.

In two other boxes are six *arrobas* of ordinary chocolate.

In another are two tablecloths, four quilts, eight bedsheets, nine pillows and four cotton blankets, face towels and one large towel.

In the eighth [box] are:

Three rolls [bolts] of blue serge.

One roll and three *varas* of *mican*.

Three pairs of silk stockings for women.

One muffler or shawl of cotton and silk.

Twenty *varas* of blue shag.

Six ordinary head scarfs.

Fourteen skeins of gold thread and three of silver thread.

Two ounces of cambric thread; a pound and a half of Moroccan thread, a pound and a half of assorted twisted silk and four ounces of assorted untwisted silk.

Ten ounces of silver fringe and one of gold.

One pound and four ounces of silk fringe.

One roll of shiny lace and six *varas* of another narrow [lace].

Eight *varas* of bonelace.

Three rolls of red ribbon.

Thirty-three *varas* of thick ribbon of various colors.

Twenty-nine *varas* of Chinese ribbon of various colors.

Half a roll of lustre ribbon.

Seven *varas* of yellow *revecillo*, and one pound of silk *revecillo*.

Twenty-one dozen lustre buttons.

One *vara* of ribbed silk and another of [needlepoint].

Four rolls of fine, narrow Brittany linen.

Thirty and one-half *varas* of Rouen cloth.

Twenty-nine *varas* of superfine cotton cloth.

One *vara* of *revecillo* from China.

In the ninth box is the dinnerware.

The tenth [box] serves as a wardrobe for storing the Indians' clothing.

The eleventh [box] is empty.

In the twelfth box are [the following:]

Six dozen and four pairs of leather shoes.

Two dozen pairs of shoes of cord sole.

Six [table coverings].

Eighteen pounds of blue and white agave thread

Two bolts of calico and 30 *varas* of remnants.

Two wicker baskets of beads, abalone shells and earrings.

Three *taliguitas* of paint powders.

A small box of mallets from the granary.

One pillow of Castilian rose petals.

One roll of wire screen [sieve].

One *vara* of Chinese ribbon.

Three gross of rosaries.

Three bottle-cases with 54 jars and three *arrobas* of wine.

Two English keys for the washstand.

Fourteen field knives and two table knives.

Fourteen ordinary hats.

Six candlestick rims.

Eight and three-fourths pounds of wax from the North.

Three and one-half pounds of ordinary wax.

Six dozen large pointed knives.

Twelve metal plates from China.

A gunrack with eight *escopetas*, two muskets and two blunderbusses.

Three guitars and one violin.

One bag with [traveling] necessities for the *síndicos*,¹⁰⁰ with its canopy of *Indianilla*.

Nine small crystal glasses, one *ventosa*, five bowls from China and five cups.

Two large cups and seven serving plates and a China pitcher and one storage cup.

One canopy of coarse woolen cloth with its pulpit crucifix.

One copper washbasin, two large pails with their [drinking] glasses and two smaller [pails].

Two copper kettles, two pots, two shaving basins, one heater,¹⁰¹ three small pots

A razor case with two shaving razors, one whetstone, scissors and comb.

A dozen earthen jugs and two copper pitchers.

One *azerruche*, five sedan chairs and one bench.

Nine dinner napkins and ten spoons and [matching] forks.

Two bookcases, three manuscript volumes on the dialect of these [Mission] Indians.

Two unused account books and another of the servants' current accounts.¹⁰²

One empty barrel.

One bedstead constructed of various loose planks.

In the rear of these rooms is an inner patio that serves as a horse stable in which is a chicken coop with a few hens, a pigeon-roost and other incidentals.

One dozen saddler's needles.

One dozen rakes

Four paper tapes of needles of various sizes

Eighteen boxes of caramel candy.

Two flat irons to press [clothes].

Six candleholders for the convent cells.

Half a pound of saffron.

Two handkerchiefs and several smaller ones.

ACCOUNT BOOKS

According to the liquidation of accounts, prepared for the [formal] transfer, this Mission does not have outstanding debts. As a matter of fact, this Mission has more than one thousand [seven hundred and ninety-one] pesos and two reales owed to its credit from a few sources; none of which has been collected. Such credits have been noted in the new account book in the event it becomes possible to collect them.

CENSUS

Families

Tribal Group

Joseph Hernández
 Juana, his wife
 Augusto, their son
 Felicia, their daughter

Papanac
 Jalam

Baltasar
 Lucia, his wife

Papanac
 Paco

Lucas
 Juana María, his wife
 Juan Diego, their son

Aguallard
 Papanac

Vicente
 Rosa, his wife
 Benito, their son
 Rosa, their daughter

Pachal
 Paco

Melchor
 María, his wife

Chaguan
 Jacaof

Felipe
 Bárbara, his wife
 Juan, their son

Pachal
 Canoa

<u>Families</u>	<u>Tribal Group</u>
Juan Antonio Brígida, his wife Pablo, their son María Ignacia, their daughter	Huacasel Paco
Luis Josepha, his wife	Pacoache Canoa
Cristóval, widower Cristóval, his son	Ocan
Antonio, widower Andrés, his son	Paco
Antonio Cano Juana Zapópa, his wife Isidro, orphan	Canoa Pachal Paco
Francisco María, his wife Magdalena, their daughter	Pachache Paco
Félis Feliciana, his wife Augusto, their son Felicía, their daughter	Jacaof Pacuache
Bernardino Gertrudis, his wife	Pacuache Jacaof
Isidro Barajas Francisca, his wife Gerónima, their daughter	Pacuache Jacaof
Estévan Margarita, his wife	Jacaof Paco
Ysavel, widow	Pacuache
Henrique, widower	Pacuache
Luisa, widow Casimiro, her son	Patacal
Joseph Antonio Martina, his wife Joseph Luís and Mathías, their sons	Patachal Pacuache
Juan Andrés María Justa, his wife Capistrano and Pedro Joseph, their sons Josepha, their daughter	Pacuache Ocan

<u>Families</u>	<u>Tribal Group</u>
Manuel Agueda, his wife	Pachal Ocan
Gabriel Josepha, his wife Francisco Bartholomé, their son	Pastaloc Chaguana
Gabriel, widower Pedro, his son	Paco
Francisco Rafaela, his wife Ignacio, their son Gertrudis, their daughter	Pachal Paco
Pedro Estephana [his wife]	Catufan Pachal
Francisco Jacinta [his wife] Jacinto, their son	Pacuache Catufan
Augustín María Sebastián, his wife Fernando, their son Marta, their daughter	Chafuanafam Pastaloc
Buenaventura Petra, his wife Joseph Martín, orphan	Chaguan Pastaloc Malaquito
Mariano Dorotea, his wife Coleta, their daughter	Paco Chaguan
Pablo Rosalia, his wife Luisa María, their daughter	Paxac Jacaof
Marcos María Guadalupe, his wife	Payaya Pajac
Andrés Petrona, his wife Mariano, their son María Dolores, their daughter	Pacuache Pajac
Antonio María Zapópa, his wife Juan, their son María Antonia, their daughter	Pachal Paco

<u>Families</u>	<u>Tribal Group</u>
Joseph Antonio Manuela, his wife Jacinta, their daughter	Paco Muncú
Gerónimo Antonia, his wife Canegunda, their daughter	Pacuache Paco
Sebastián, widower	Paco
Martín Gertrudis, his wife Juan Alexandro, their son	Patacal Pacaquis
Antonio Ramón Lucrecia, his wife Marcial, their son	Catufan Ocan
Domingo, widower	Ocan
Alonso María, his wife Ignacia, their daughter	Payaya Pacuache
Pedro [widower] Antonio, his son	Pacuache
Miguel, widower	Pacuache
Juan Nicolás, widower	Pastancoya
Joseph Manuel Rosa, his wife	Pastancoya Pacuache
Asencio María Anna, his wife	Aguayan Huacasel
Tomás, widower	Aguayan
Juan Riso María Gustina, his wife Sinforosa, their daughter	Pachal Paco
Joseph Josepha Antonia, his wife Marta, their daughter	Pachal Patacal
Juan Sánchez Francisca Xaviera, his wife Arcencio, orphan	Patacal Pacuache Pacuache
Juan Baptista Brígida, his wife Monica and Ángela, their daughters	Paco Pachal

<u>Families</u>	<u>Tribal Group</u>
Francisco [Josefa] his wife María Antonia, their daughter	Paco Pastaloc
Estévan Faustina Ysabel, his wife	Malaquito Paco
Thomás Rosa, his wife Reymundo, their son Teresa, their daughter	Pachal Aguayam
Theodoro Estéphana, his wife	Pachal Paco
Juan Ramón Margarita, his wife Pedro, their son Cristina, their daughter	Huacasel Pamuliem
Antonio Rafael Casimira, his wife	Pacuache Pacuache
Bernardo Onofra, his wife Damasio, their son	Pastaloc Juanca
Mathías Petra, his wife Gregorio, their son	Pacuache Pacuache
Ambrosio Antonia, his wife Gaspár, their son	Patachal Pacuache
Manuel, widower	Pacuache
Joachín Gertrudis, his wife	Pacuache Patachal
Antonio Santos María Catarina, his wife	Pastancoya Pacuache
Juan Baptista, widower Felipe, his son	Pastancoya
Francisco María Ysabel, his wife Salvador, their son	Pacuache Pacuache
Bernarda, widow	Pacuache

<u>Families</u>	<u>Tribal Group</u>
Juan Roque María, his wife	Aguayam Pacuache
Marcos Juana, his wife	Pacuache Pacuache
Francisco, widower Andrés, his son	Pacuache
Zeledón, widower	Pacuache
Buenaventura, widower Francisco Xavier, his son	Muncú
Francisco Pobre, widower	Pacuache
Francisco Gamán Augusta, his wife Joseph, their son Thomas Antonio, their orphaned grandson	Pacuache Pacuache
Andrés Secilia, his wife Miguel, Juan Capistrano and Manuel, their sons	Pacuache Pacuache
Gerónimo, widower Santiago, orphan	Pacuache Pacuache
Domingo Graciela, his wife	Pacuache Pacuache
Domingo Moso María, his wife	Pacuache Muncú
Estévan María, his wife	Pacuache Pacuache
Juan María, his wife	Pacuache Pacuache
Santiago Antonia, his wife	Pacuache Pacuache
Andrés Rosa, his wife	Pacuache Huacaseí
Nicolás María, his wife	Pacuache Pacuache

<u>Families</u>	<u>Tribal Group</u>
Francisco María de Jesús, his wife Pedro, their son	Pacuache Pacuache
Francisco de Asís Lucrecia, his wife	Pacuache Pacuache
Juan Antonio Moso Matiana, his wife Rosendo and Gregorio, their sons	Huacase1 Pacuache
Juan Diego Luisa Anastacia, his wife María Encarnación, their daughter	Pacuache Pacuache
Luisa, widow	Pacuache
Nicolás Barajas, widower Juan Francisco, his son	Pacuache
Silvestre Felipa, his wife Viviana, their daughter	Aguayan Pachal
Santiago, widower Isidro, his son	Pacuache
Bárbara, widow	Pacuache
Cristóval Serafina, his wife	Pastaloc Aguayan
Antonio de Padua, widower	Aguayan
Félis Estéfana, his wife	Canoa Pastaloc
Carlos, widower Mariano Antonio, his son, María Candelaria and María Rosa, his daughters	Payaya
Juan Baptista Brígido, widower	Pacuache

All of the above mentioned Christian Indians, who are of age, go to confession and receive communion annually. They all have their new clothes which is the custom [at the Mission] to distribute to them each year, such as blouses, petticoats, shawls, undergarments of coarse cotton and flannel, jackets and blankets, hats, large pointed knives, combs and other incidentals. Many of them have cloaks and long coats, and all have shoes and stockings and kitchen utensils.

Accordingly, they seem to be well instructed in Christian doctrine and in vocational crafts. The Ministers are required to devote great vigilance to their instruction in Christianity and political responsibility. Notwithstanding the admiration for such abundance [in material assets], the wastefulness of the Indians is quite natural.

In the preceding manner the Reverend Father President, Fray Diego Ximénez, in behalf of his College, transferred to the Reverend Father Commissary, in behalf of his Province, everything that he found which is listed [in the inventory]. At this point the Reverend Father Commissary accepted the administration and assets of the Mission, in the temporal as in the spiritual, in the manner prescribed by the foregoing.

NOTES

- ¹ As early as 1732, Vicente Rodríguez, an inhabitant of Monclova, Coahuila, arrived at the Rio Grande for frontier service with the governor of Texas, Juan Antonio de Bustillo y Ceballos. In 1744, Vicente's elder brother, Manuel, became commandant of Presidio San Juan Bautista del Rio Grande. In the autumn of that year, Lieutenant Vicente Rodríguez joined his brother at the Rio Grande, from where periodically he led punitive expeditions against Indian marauders. When Manuel died in 1772, after 29 years of leadership at the same outpost, Vicente assumed command of the presidio on an interim basis. See Robert S. Weddle, *San Juan Bautista: Gateway to Spanish Texas* (Austin: University of Texas Press, 1968).
- ² Father Antonio Llinás, O.F.M., founded the Apostolic College of Santa Cruz in Querétaro in 1683 to train Franciscan missionaries for frontier service. Santa Cruz became the model for a system of apostolic colleges throughout Spanish America. See Michael B. McCloskey, *The Formative Years of the Missionary College of Santa Cruz of Querétaro, 1683-1733* (Washington, D.C.: Academy of American Franciscan History, 1955).
- ³ The Franciscans began their missionary work in Jalisco, in the western corridor of New Spain, shortly after their arrival in the 16th century. So extensive were their endeavors that in 1606 they organized the territory into the separate ecclesiastical Province of Santiago de Jalisco. See Marion A. Habig, "The Franciscan Provinces of Spanish North America," *The Americas* 1, No. 3 (January 1945).
- ⁴ Jacobo Ugarte y Loyola arrived in New Spain in 1769 to assume the military governorship of Coahuila. Ultimately he became Commandant General of the Interior Provinces, an administrative reorganization initiated by the Bourbon Reformers in 1776. Ugarte's service record included 45 years in the royal forces, of which 15 reflected duty performed in the northern frontier of the viceroyalty. As governor of Coahuila, Ugarte demonstrated independence of judgment and initiative, characteristics of leadership that retarded rapid advancement in grade. See Max L. Moorhead, *The Apache Frontier: Jacobo Ugarte and Spanish-Indian Relations in Northern New Spain, 1769-1791* (Norman: University of Oklahoma Press, 1968).
- ⁵ Antonio María de Bucareli y Ursua, forty-sixth Viceroy of New Spain, enjoyed the good fortune of governing a long period, from September 23, 1771, until his death on April 9, 1779. Among his notable accomplishments in office were reinforcing coastal defenses, constructing hospitals for indigent patients, completing the drainage project in Mexico City and inaugurating a beautification program of parks and boulevards (*Alameda Central*) in the viceregal capital. See *Gobernantes de México: 1325-1911* (Mexico City: Revista Artes de México, 1960).
- ⁶ A linear measurement, approximately 33 inches.
- ⁷ In the Roman Catholic Church, a presbytery is also called a rectory.
- ⁸ The left side of the church, facing the main altar from the front entrance.

- 9 The right side of the church, facing the main altar from the front entrance.
- 10 Chintz, a dyed or stained calico imported from India.
- 11 Probably the center of the altar.
- 12 Consecrated oil, used in various rites such as baptism.
- 13 Approximately one foot square and one inch thick--generally of marble--upon which the celebrant places the Eucharist and chalice. Altar stones are consecrated by a bishop; engraved on the under-surface are five crosses depicting the five wounds of Christ.
- 14 An *arroba* was a unit of weight equivalent to 25 pounds.
- 15 A room in a church in which sacred vessels, vestments, etc., are stored.
- 16 In the colonial period, an *alhaja* connoted a valuable ornament or a fine piece of furniture, highly prized.
- 17 A repository or receptacle for a relic or relics.
- 18 Altar boys in this context. In a more technical sense, an acolyte is a member of the highest rank of the four minor orders, the lowest rank being ostiary.
- 19 A chalice is for the wine of the Eucharist.
- 20 A metal plate on which the bread is placed in the celebration of the Eucharist.
- 21 A vessel containing consecrated wafers for the Eucharist.
- 22 A container in which incense is burned in religious ceremonies.
- 23 A dish resembling a boat in which incense is kept.
- 24 A vessel, especially for containing oil.
- 25 A box or vessel in which the reserved Eucharist or Host is kept when traveling.
- 26 Among Spanish-speaking Catholics, it was customary in the wedding ceremony for the groom to present coins (*arras*) to the bride as a symbol of sharing his worldly possessions, in addition to the exchange of rings.
- 27 An oblong vestment, usually of white linen, for wearing under the alb about the neck and shoulders.
- 28 A long-sleeved linen vestment, worn chiefly by priests.
- 29 A loose fitting, broad-sleeved white vestment worn over the cassock or habit.
- 30 Cloths used in the Mass for cleaning or ritual.

- 31 A fine altar cloth, usually of linen, on which the consecrated elements are placed during the Eucharist.
- 32 A sleeveless outer vestment worn by the celebrant at Mass.
- 33 Full-length cape, open in front and secured with a clasp; in addition, it had an escutcheon decorating the outer surface in the back. The cape was worn for solemn occasions.
- 34 The decoration of the front of the altar, such as a panel or a covering.
- 35 A *fanega* was a type of arid measure equal to 2.58 bushels.
- 36 An *almud*, another type of arid measure, was the equivalent of 6.88 dry quarts.
- 37 In this context, a *fanega* connoted an agrarian land measure of 8.81 acres under cultivation.
- 38 A league was a linear measure equivalent to 2.60 miles.
- 39 An archival term signifying a bundle of documents or files.
- 40 The royal patronage (*patronato real*), promulgated by Pope Julian II in 1508, delineated the special relationship of the church and state in Spain and the New World colonies. The *patronato real* remained in effect throughout the entire colonial period.
- 41 A leaf in a collection of documents; technically a *foja* was not the same as a printed page in a book.
- 42 In this context, a *folio* probably meant a particular section or heading.
- 43 *Párvulo* was not a common Spanish surname; literally it meant a small child. As used in this context, it probably referred to a boy whose Christian name was Pedro. *Párvulo* (or the feminine *párvula*) usually identified Indian children.
- 44 An *escopeta* was an early model shotgun.
- 45 An *azumbre* was a liquid measure equivalent to four pints.
- 46 In this context, *ventosas* were suction glasses.
- 47 The term *de la tierra*, in all probability, referred to low quality or cost, rather than to any ingredients of clay used in the construction of the candlesticks.
- 48 A hard, brown-sugar cone.
- 49 Chocolate beaters, used to create a foam in the hot beverage before serving.
- 50 A cure-all, panacea.

- 51 Pods of the drumstick tree, used medicinally as a laxative.
- 52 *Tercio* was a local unit of measure frequently used in the Borderlands. Usually it connoted a bale or bundle of sugar or fruit; sometimes it was used to inventory tobacco. In practical terms, a *tercio* was one-third of a hundredweight bale or bundle.
- 53 Used medicinally as a fast-healing caustic substance. Weavers also used alum for dyeing wool. The alum mordant rendered the dye more permanent and resistant to fading. See Juanita Jaramillo, "Rio Grande Weaving: A Continuing Tradition," in *Hispanic Crafts of the Southwest*, ed. by William Wroth (Colorado Springs: The Taylor Museum of the Colorado Springs Fine Arts Center, 1977).
- 54 Given the frequent references in the inventory to painted surfaces and picture frames, it was probably used as an oil paint pigment.
- 55 Bright-red, water-insoluble pigment.
- 56 White lead, used chiefly in paints and putty.
- 57 The quality of the container suggests it was used medicinally for ulcers.
- 58 The area of processing was either Nueva Vizcaya (later called Chihuahua) or New Mexico.
- 59 When the tribal identity of the wife differed from that of the husband, the offspring of the union acquired their mother's cultural affinity. This social phenomenon suggests two tentative conclusions: Either the census taker found it expedient to use this classification or it was a subtle acknowledgement of the existence of a matriarchal system among mission Indians that the friars permitted to continue until the acculturation process had been completed and other forms of identification took precedence, such as *gente de razón* or *vecino*.
- 60 Training in *pueblo* government enabled the Indian participants to become acquainted with Spanish civil responsibilities. The principal offices which rotated periodically were governor, *alcalde* and *fiscal*.
- 61 *Mestizo* was not a tribal group. It was a distinct social classification to identify the offspring of the union of a Spaniard and an Indian woman. Conceivably, it also meant the child of a Spanish woman and an Indian male. Since the census taker labeled Aguilera's family as squatters, most likely they immigrated northward to the mission and became integrated among the Indian families. If the squatter or *mestizo* family is not included in the headcount of married families, the final tally corresponds with the total cited in the vital statistics at the conclusion of the census.
- 62 Persons undergoing instruction in the rudiments of Christianity; neophytes.
- 63 The mission residents evidently recognized this Indian woman for her relationship as the wife (or widow) of a native endowed with leadership skills or for her own dominant social capabilities.

- 64 Apparently the census taker had his own system of counting. Only the totals for the categories of married families, widows and widowers and catechumens compare correctly with the vital statistics at the conclusion of the census.
- 65 The rules of the Franciscan friars of Querétaro prohibited the missionaries from personally administering financial affairs. For this reason the college employed a layman--called *síndico apostólico* (apostolic syndic)--to supervise these temporal responsibilities of mission administration.
- 66 This bell is rung during the celebration of the Mass to call attention to the more solemn parts of the liturgy.
- 67 A cross worn by bishops on the breast.
- 68 Comanche aggressors, in March of 1758, raided the Mission of Santa Cruz de San Sabá, founded by Fray Alonso Giraldo de los Terreros in the north-central hill country of Texas. Among the fatalities was Fray Terreros, former president of the Rio Grande missions. See Robert S. Weddle, *The San Sabá Mission: Spanish Pivot in Texas* (Austin: University of Texas Press, 1964); Paul D. Nathan (trans.) and Lesley Byrd Simpson (ed.), *The San Sabá Mission: A Documentary Account of the Founding and Destruction of San Sabá Mission* (San Francisco: John Howell Books, 1959).
- 69 The Assumption of the Virgin Mary, a feast traditionally observed on August 15.
- 70 A large rectangular mantle, consisting of a narrow band resting on the shoulders, with a lappet in front and back; usually worn as an insignia of office by archbishops and bishops. In the context of the inventory, a pallium could also be a cloak.
- 71 The week before Holy Week, beginning with Passion Sunday.
- 72 An ecclesiastical vestment worn over the shoulders by priests, consisting of a narrow strip of silk or another fabric.
- 73 A linen cloth or a square-covered piece of cardboard used to cover a chalice during the sacrifice of the Mass.
- 74 The Eucharist or Holy Communion as given to the sick or persons in danger of death. The six lanterns, with candles inside, were part of the processional ceremony.
- 75 During the solemnity of Holy Week a wooden clapper is used in lieu of the liturgical bell.
- 76 November 2. The Indians carried the candlesticks in a procession to the cemetery where they recited prayers for the deceased.
- 77 An ecclesiastical vestment, consisting of an ornamental band worn by the celebrant on the left arm near the wrist.

- 78 A short hooded cape, usually worn by a bishop, that can be buttoned over the breast.
- 79 Small, thin, often circular, pieces of glittering metal or other material.
- 80 Probably made of a fabric woven in Campeche, a city on the west coast of the Yucatán peninsula.
- 81 Native parents who have not been converted.
- 82 A solemn ceremony in which the rite of confirmation is administered to a baptized person by which he/she is admitted to full communion with the Church. In colonial Mexico, because there were so few bishops to administer this sacrament, infant children were baptized and then confirmed in quick succession.
- 83 Located near the headwaters of the upper Nueces River in Texas.
- 84 Collectively, Mission Nuestra Señora de la Candelaria and Mission San Lorenzo de la Santa Cruz were known as El Cañón Missions. Prior to the renowned inspection by the Marqués de Rubí in 1767, the friars of Querétaro already had abandoned Mission N. S. de la Candelaria.
- 85 A *sitio* was an area measurement of approximately 4,428 acres. According to the 1772 inventory, Mission San Bernardo purchased 8,856 additional acres.
- 86 The principal longitudinal area of the church.
- 87 The uppermost section of a wall.
- 88 An archaic expression connoting strays.
- 89 For breeding hybrid mules, an important industry on the frontier.
- 90 Actually, convent and *convento* are not equivalent terms in English and Spanish. In English, a convent signifies a monastic community of nuns or monks who observe a conventual life style, isolated from the temporal world. In contrast, the term *convento*, used in colonial New Spain, connoted the living quarters and adjacent workshops of the resident friars. Irrespective of a mission's geographic isolation, the Franciscan friars performed their duties in a temporal environment and not in a monastery. As a matter of convenience for the reader, *convento* has been translated as convent in this study.
- 91 As a unit of weight, a *carga* varied widely, depending on the commodity being purchased or sold. The *carga* of flour in the inventory probably weighed about 300 pounds.
- 92 A plant of the Lauraceae family used as a substitute for quinine.
- 93 Most likely herbs and condiments.
- 94 West Indian tree of the rosaceous family.
- 95 Molding.

- 96 In colonial Mexico, *papalote* signified kite. Hence, the nails, if used in the construction of kites, were probably very small and thin.
- 97 Recently harvested and shelled.
- 98 Cochineal, used in dyeing fabrics.
- 99 Sweetened cereal powder, sometimes mixed with chocolate.
- 100 Since the Franciscan rules prohibited the friars from administering funds, the apostolic colleges hired a lay syndic to transact financial affairs for the missionaries. Such responsibilities assuredly included travel to the frontier missions to distribute supplies. The canopy described in the inventory perhaps was an umbrella for protection from rain or sun.
- 101 More likely a room heater rather than a bed warmer.
- 102 After seven decades of operation, the Río Grande missions achieved a comparatively high level of material culture which enabled the frontier friars, obviously with permission of the college administration, to employ servants to perform basic everyday chores at the *convento*. Although the records are not clear on this point, the servants in all probability were civilian settlers who resided at the nearby Presidio San Juan Bautista del Río Grande.